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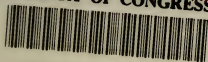
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X + Y = Z

OR

The Sleeping Preacher

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$$X + Y = Z.$$

*From a photograph, taken when in his peculiar sleep,
by C. C. Giers, Nashville, Tenn., April 27, 1876.*

$X + Y = Z;$

OR

THE SLEEPING PREACHER

OF

NORTH ALABAMA.

CONTAINING AN ACCOUNT OF MOST WONDERFUL
MYSTERIOUS MENTAL PHENOMENA, FULLY
AUTHENTICATED BY LIVING WITNESSES.

BY

REV. G. W. MITCHELL.

PRINTED FOR THE AUTHOR.

NEW YORK:
W. C. SMITH,
65 JOHN STREET.

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REV. G. W. MITCHELL.

1876.

UNIVERSITY OF CHICAGO
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TO

TO THE READER.

AT the request of my friend Rev. C. B. Sanders, or rather of $X + Y = Z$,* I have written this book. It makes no pretensions to literary or scientific merit. It is mainly a statement of *facts*, furnished by a large number of living witnesses—gentlemen and ladies of intelligence and unimpeachable veracity, presenting the most remarkable, preternatural, mental phenomena that have come to light, (so far as is known,) since the days of Jesus Christ and his Apostles. Of the truth of these statements you may feel assured beyond the shadow of a doubt. They will furnish you substantiated facts for your astonishment, information and study.

In this day of general research, there is perhaps no subject of more profound thought, and earnest and critical investigation than the study of *man*—as it regards his body—his

* Read ; X plus Y equals Z .

spirit—all that pertains to his mortality—his immortality, and his wonderful capacities. Therefore whatever facts may be developed, beyond the common sphere of human experience, should be made public, that they may be utilized in these investigations.

To save you from misapprehension, you are certified that this volume does not advocate or support the pretensions of “modern spiritualism ;” of which you will be fully satisfied upon its perusal.

I am under many and lasting obligations,—and I take pleasure in now expressing the fact,—to those kind friends and dear brethren who have so generously and cheerfully encouraged me in my labors by their sympathy, prayers and contributions of facts, and testimonials of character, for publication in this book.

With a profound sense of my responsibility to God, and you, gentle reader, I submit these pages for your patient perusal.

G. W. MITCHELL.

ATHENS, Ala., Sept. 11th, 1876.

INTRODUCTORY TO SECOND EDITION.

WITH the advice of a number of esteemed friends, and the consent of the writer, the following is introduced as a preface to the second edition of this book.

It is due Dr. Ross to state, that he had no expectation, when he wrote this article, that it would be brought before the public. But believing the reader will be profited by its perusal and study, whether he adopts the theory embodied or not, it affords us pleasure to be permitted to give it this prominent place in this edition.

On Sabbath, the 15th of April, 1877, Dr. Ross preached a sermon in the city of Huntsville, to a large audience, in which, as was previously announced in the city papers, he proposed "To show that the phenomena contained in the book ' $X + Y = Z$,' are in harmony with the

teachings of the Bible." That sermon was an elaboration of the thoughts presented in this article, and from the two texts mentioned therein.

AUTHOR.

MAY 19, 1877.

HUNTSVILLE, ALA., April 1st, 1877.

Rev. G. W. MITCHELL :

Dear Sir:—Our young brother, Rev. Mr. Tinnon, has given me your request for a word touching the book " $X + Y = Z$, or The Sleeping Preacher;" In reply, I have believed for many years before I heard of Rev. C. B. Sanders, that the spirit of man has the *nature* to be *in* the body and *out* of it, at the same time. Your book, therefore, only gives facts, near at hand, to confirm my theory, founded on the word of God.

In my letter to you, August 17th, 1876, I write, "To a certain extent along this road of the seemingly supernatural there may be *explanation*, but, beyond that *extent* there are influences which bring the whole subject under the

forbiddings of the Bible. I think however, Mr. Sanders' case is free from any imposture. From all I have heard of him I esteem him a Christian gentleman." I am all the more established in this opinion since reading your book. The *explanation* to which I alluded is this—

Man, speaking of his spirit, was made in the *image* of God (Gen. ii. 7).

This *image*, studied under the guidance of the Bible, gives all the knowledge we have, or can have, of God and man. To this broad proposition it may be objected that the Bible affirms, "The heavens declare the glory of God, and the firmament sheweth his handy work; day unto day uttereth speech and night unto night sheweth knowledge of him" etc. (Ps. xix.) True. But the heavens, the firmament, day and night—nay, every thing else in the universe, have to be *thought over and judged by the spirit of man*, before their testimony for the glory God can be understood. My proposition is, therefore, not too broad. I will proceed then—

The Bible reveals that God is a spirit; and

that I am a spirit. I am conscious of that fact. The Bible reveals, God is one God. I am conscious of my unity of being. The Bible affirms God is personal in his existence. I am conscious of being a person. The Bible teaches God is wise in infinite sense. I am conscious of power to be wise in finite sense. So in response to the fact of divine power. In like manner the Bible reveals, God is everywhere present in infinite space. I am conscious that, being the finite image of my Maker, I have a nature to be, with his will, everywhere present in finite space. Everyone knows he can by instant thought be in the farthest star; and believes, if it were the divine pleasure, he could be consciously present, and see, hear, and know what is there. This truth covers the whole ground. I have only to give illustrations.

(1) The spirit of the man Christ Jesus was one person with the Eternal Son of God: Or expressed otherwise, the second Person of the Trinity took unto himself a human spirit and body—yet, in such sense, that there was no

amalgamation of the divine with the human spirit; Christ being thus perfect God and perfect man.

This is the doctrine of all Trinitarian churches.

Then, it follows, that the spirit of the man Jesus, in its union with the divine, is present everywhere, and at the same time in heaven and earth. Then, prayer is made to the God-man everywhere, and at the same time, in heaven and earth.

This is conclusive. I know, indeed, it will be said that this union of the divine and human spirit was and is miraculous.

I reply—there was and is no miracle, as to the *point* before us—for, the spirit of man being the image of his Maker has ever had the *nature* to be thus united, if Deity pleased so to be in *oneness* with it. The *miracle* then, was simply in the *fact* that God *did* constitute such a oneness, that *he did* what *man* could not do. Just as the body of every woman has ever had the *nature* to bear a son under the

power of the Holy Ghost—while it was the pleasure of God, that *that miraculous fact* should be *only* in the case of the virgin Mary. Then, *without any miracle* at all, the spirit of man *from its nature* might be to any extent *out* of the body while *in* it, if God sees fit to permit it.

(2) The spirit of Paul was in the body and out of it at the same time. He writes of himself—"I know a man (whether in the body, or out of the body, I cannot tell, God knoweth,) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." (2 Cor. xii).

This was neither dream, nor waking vision. Paul was caught up—he was personally present in paradise while also (God knoweth) in Jerusalem.

(3) The spirit of Rev. Mr. Sanders, in its abnormal state, sustains what I am affirming. Of the truthfulness of the facts in your book I have no doubt. Thus, and in accordance with my theory, he did see a man drop a silver coin

from the car, at a certain place, and go, in his abnormal sleep, with a friend, who picked it up. Then, he did see Rev. Mr. Dewitt getting over the tottering fence, endangering the bowl of custard and the bag of beans—a mile away and a hill between. Then he did tell of Dr. Shefey's death before it was known to others. Then he did give the interior condition of a diseased person. Then, he did write in his sleep, the text, heads of discourse, and argument of my sermon, while I was delivering it, twelve miles away.

Then, the fact that Mr. Sanders wrote Latin, Greek, and understood French, in this abnormal condition, while ignorant of them when awake, is perfectly in harmony with the belief I am advocating. For the spirit, *out of the body*, from the fact of its being the likeness of the divine—has, of course, (I do not say the immediate knowledge of all languages, but I do say,) the *power* to acquire all languages *with rapidity inconceivable*, and can use the organs of the body to speak or write them.

Hence Paul, at once, understood the language he heard in Paradise, and could have spoken the words he heard, had it not been unlawful for him to utter them.

The spirits, good or evil, speak in the language of men, at their pleasure—as we read everywhere in the Bible. The angel spoke Latin or Greek to the Roman Centurion. The demons cast out by Christ spoke the current language—using the organs of the possessed, or not, as they preferred. The spirit of the man Christ Jesus, even when in the body on earth, was enabled (in the fullness of the help he had from the Holy Ghost,) to acquire knowledge *so rapidly*, that at twelve years he astonished the Doctors of the temple. This was not miraculous; for we are told when he went down with his parents to Nazareth, he *increased* in wisdom and stature, and in favor with God and man.

It is simply the *body* which *restrains* the spirit to its locality on earth, and the exercise of the powers we know it has. And it is the

body which prevents us from knowing a thousand powers the spirit has, beyond our present conception. For, it is simply absurd to believe that this image of God will, forever, have no other *inlets* of ideas, and powers of action, than our *five senses or their equivalents*, and our *feeble energies*.

In conclusion; the great question of the day, between the friends and enemies of revelation, is whether spirit—divine, or human,—exists at all. The facts before us are, then, of value in the argument. If it be objected, that they bring no *remarkable knowledge*, but are of trivial importance, I reply, they are for that reason, the more valuable; since God, in the Bible, has given all the great knowledge we need for time and eternity; and among those glorious truths, that man is a spirit—his image. Of course *the more level that fact is to the common sense of every one, the wider and deeper the proof for the word of God*.

Yours in the Lord,

FREDERICK A. ROSS.

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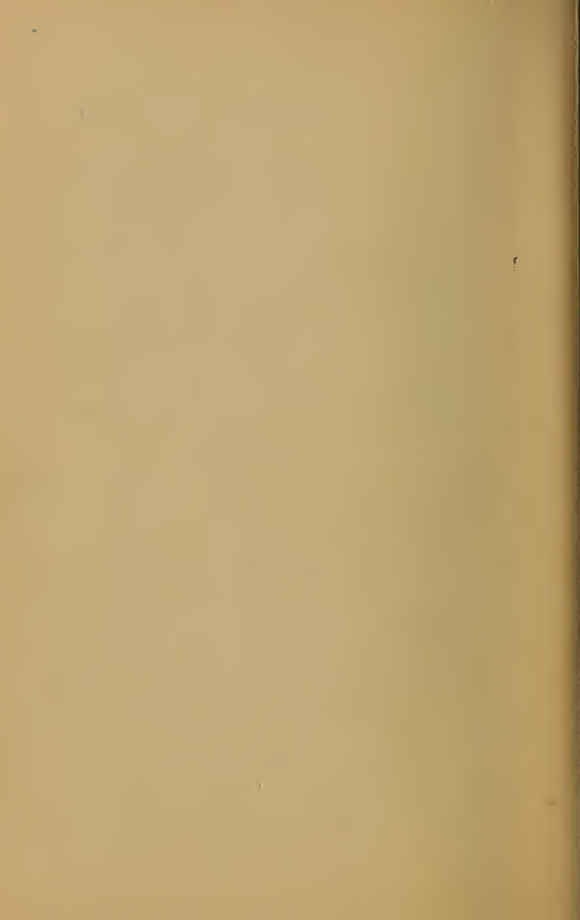
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INTRODUCTION.

THE adage, "Truth is stranger than fiction," is strikingly exemplified by the facts recorded in this volume. These facts, which are both mysterious and marvelous, are the result of human capacities, physical and mental, abnormally, if not preternaturally or supernaturally exercised. Facts, not given on the uncertain authority of mere rumor or gathered from the columns of newspapers; nor on the *ipes dixit* of the writer of this book; but, facts related by living witnesses, who speak the things they know, and testify that which they have heard and seen.

Nor are they published on the testimony of one or two, or at most a very few witnesses, but on the testimony of a large number; which also could have been increased by hundreds;

and not by these, grouped together in one immediate neighborhood ; but scattered in various neighborhoods, communities, and sections of country. Not by witnesses unlearned, ignorant and vicious ; but by men and women of intelligence and some of ripe scholarship ; witnesses of unblemished moral character and many of them of the highest standing for religious integrity.

These witnesses were not suborned nor bribed ; but gave their testimony openly and cheerfully, without compensation, or promise of reward. A majority of them could have furnished other similar facts to those given. The address of these witnesses is given, if any should wish to seek further information from them.

As far as human testimony can establish the truth in any case, so far the facts in this volume are unquestionably established. Such testimony, by witnesses, so numerous, so scattered, without consultation, and in ignorance of what each other would testify in nearly every

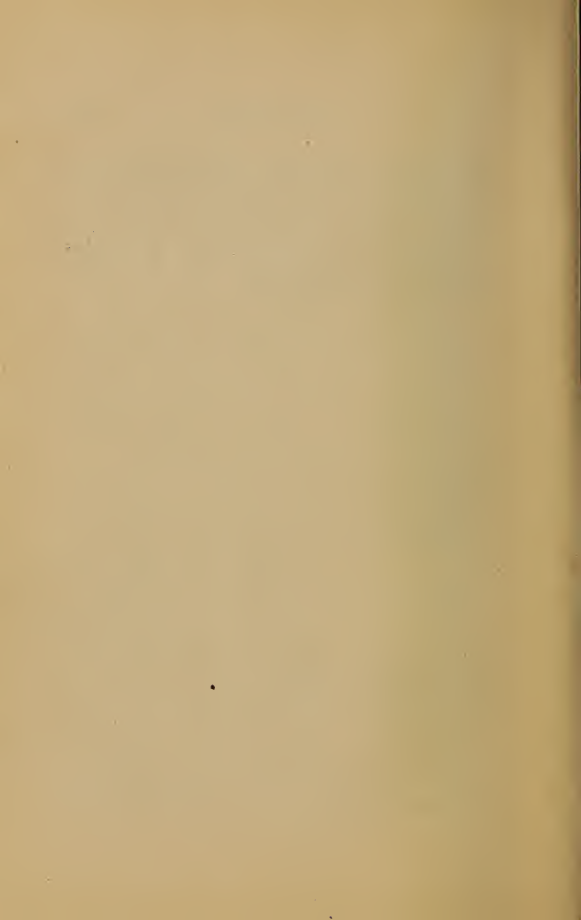
case, reporting facts occurring through such an extended period of time, and all corroborating the same mysterious capacities of the hero of this volume, would, it seems, impress an unprejudiced reader that it would be a greater stretch of credulity to believe the witnesses were all insincere, incompetent, or deceived, than to believe the truth of their statements, however strange or mysterious they be.

Again; attention is called to the fact that these phenomena took place under almost every variety of circumstances, for the space of about twenty-two years; at home and abroad; by day and by night, and at all hours of each; being *involuntary* with the subject of them, as well as while he was in an *unconscious* state; without any previous arrangements of screens properly adjusted, closets fitted up, rooms darkened, select witnesses called in, and at special times appointed; but wherever he happened to be, sometimes when few were present, at others, when many were wondering spectators.

We call attention also to the fact that Mr. Sanders at no time has lived many miles distant from the home of his nativity. And though these mysterious spells have been most closely scrutinized ; and his remarkable developments have been carefully investigated as to their reality, by those who were wholly incredulous, and also by those who were greatly prejudiced against him on this account, and eagerly sought an occasion to expose what they considered humbuggery ; yet for the space of about twenty-two years, during which these phenomena have occurred almost daily, *in no instance* has he been detected in dissimulation, fraud or charlatanism.

Again ; such was his consistent Christian life ; his gifts for usefulness ; his consecration to the ministerial work, (as far as health and circumstances would permit,) and the good fruits of his labor that "the Presbytery of Tennessee," a large and able body, advanced him, from step to step, until he was invested with the high and responsible office of the gos-

pel ministry. And until this day his standing as a member of his Presbytery has been maintained without blot or reproach; and he has shared all, and the highest honors in the gift of his Presbytery to bestow.



$$X + Y = Z.$$

CHAPTER I.

Sketch of the Early Life of Rev. C. B. Sanders.—His Conversion.—Becomes a Preacher.—First Development of Preternatural Powers.—Mrs. Harlow's Statement.—Mental Phenomena. Progressive and Involuntary.—Physical Suffering.

REV. CONSTANTINE BLACKMON SANDERS, the son of James and Rebecca Sanders, was born in Madison County, State of Alabama, about sixteen miles north of Huntsville, on the 2d day of July, 1831. His mother, who is still living, says she is a native of Lunenburg County, State of Virginia. Her father's name was Coleman, who came to, and settled in, what is now Lawrence County, Ala., in 1817. Her husband was a native of the State of

Georgia, and was a soldier in the United States service in the war of 1812. He came to North Alabama, one or two years before she did. They were married on the 19th day of August, 1819, just one or two months after the State of Alabama was organized. They had ten children, eight girls and two boys. Constantine was the younger boy and seventh child. His father died when he was in his sixth year. His mother is still a widow.

Mrs. Sanders, being left with but little means, was able to afford but a very limited education to her numerous family of children. But as a faithful Christian mother, after the death of her pious husband, she endeavored to train up her children in the way of industry, honesty, truth and piety. Nor were her unremitting efforts without manifest good results. Her children, with one exception, in the days of their youth, became Christians.

Constantine lived with his mother, and labored on the farm until he was a full grown man. From his mother, and others, who knew

him during the days of his youth, we learn that he was dutiful to his mother, kind to his sisters, moral in his habits, and avoided association with the vicious. His temperament was cheerful; and he had considerable fondness for music. From his early childhood his mind was much interested on the subject of preaching the gospel. And he was in the habit of preaching juvenile funeral sermons over dead chickens, pigs, etc., and baptizing the boys, both black and white; and, on this account, was often familiarly called "The Preacher."

On the 5th day of September, 1851, he went to a revival meeting at a country church, some twelve miles north of Huntsville, Ala., and during the religious services became so deeply interested that he presented himself at the altar for prayer and instructions; and before the exercises were closed at the night service, he made a public profession of the Christian religion; and on the next day, at the same place, joined the Cumberland Presbyterian Church as a member of the Concord con-

gregation. He at once became an active worker in the cause of religion; and on the 8th of October, 1852, upon his application, was taken under the care of the Presbytery of Tennessee, of the Cumberland Presbyterian Church, as a candidate for the gospel ministry, was licensed to preach October 5th, 1855, and ordained March 22d, 1862. At the time he joined Presbytery he could scarcely read and write. Until the spring of 1854, he still remained with his mother, laboring for her support, having attended school during this period about four months. In the spring of 1854 he entered a school at Elkton, Giles County, Tenn., taught by Captain F. C. Barbour, and boarded, in connection with other young men, in the family of Mr. A. M. Harlow, deceased, then living about two miles from the village.

In this school his application to study was close, his progress flattering, and his prospects for the future, in regard to qualifying himself for the ministry, were encouraging. Up to this period, his health had always been good.

and he had a well developed, vigorous, robust body, and constitution.

But in the midst of these favorable circumstances, his course was checked by an attack of sickness, when he had been in this school about three months.

MRS. HARLOW'S STATEMENT.

The first developments of mental phenomena and peculiar physical suffering.

"In March or April of the year 1854, Rev. C. B. Sanders commenced boarding in my family, and attended the school, taught by Captain Barbour, at the village of Elkton in our vicinity. At this time he was a candidate for the ministry. He soon became familiar with, and attached to our family; and we treated him as if he had been one of our sons.

"Though at times he had spells of mental trouble, yet, in the main, he was quite cheerful. When he had been with us about three months, he was taken quite sick of a flux. And when he had so far recovered as to be able to begin

to walk, he was taken down with typhoid fever, and confined to bed again for several weeks. During this confinement, he was seized with occasional convulsions, affecting at times his whole system, but especially his arms, chest, throat and tongue. He also complained terribly of his head. Often would he exclaim :

“ ‘ It surely will kill me.’ On one occasion he said :

“ ‘ My head feels like it has opened.’

“ Taking my hand with his, he placed it on his head, when, to my astonishment, I found what appeared to be a separation of the bone, nearly wide enough to bury my little finger, ranging from above his eyes near the center of his forehead to the top of his head, and from the top down towards, and near to each ear. The opening increased in width as it reached the top of the head. This condition of his head I saw frequently. When the paroxysms would subside, the openings would nearly close up. The attending physician told me that he

gave him as much quinine as would have been sufficient for nine men, with but little if any effect.

“ During the time he was with us, previous to his sickness, he at times acted, as we thought, somewhat strangely, but we did not then suspect that he was subject to the peculiar mental conditions that were afterwards so fully and frequently manifested.

“ He would frequently, in his room, engage in singing, praying, and exhorting, as if he were in a congregation. On one occasion, while in the hall, he remarked to me, ‘ There will be a burying here before to-morrow evening ’ (it being then in the afternoon,) ‘ but it will not be any of your family.’

“ About one hour after this, a gentleman (Mr. McNeely) rode up, and requested the privilege of burying a corpse in our private cemetery on the next day, which was granted.

“ This death occurred some three miles distant, and we had not even heard, and I am

confident Mr. Sanders had not, of the sickness, nor death of the individual.

“MRS. MARY A. HARLOW.”

Near Elkton, Giles County, Tenn., June 30th, 1876.

REMARKS BY THE AUTHOR.

This statement of Mrs. Harlow is interesting and important in the history of Rev. C. B. Sanders, from three considerations.

First. It gives us the beginning of his remarkable mental phenomena, the records of which make up the body of this book.

Secondly. It also furnishes us with an account of the beginning of those remarkable physical afflictions to which, in some respects, he has been subject ever since.

Thirdly. It corroborates a statement often made by Mr. Sanders, when in his peculiar mental state, that his physical afflictions are not the cause of his mental phenomena, but vice versa.

Mrs. Harlow is a lady past the meridian of life; has long lived at her present residence,

and is regarded by her large circle of acquaintances, as a woman of high moral and religious worth. Mr. Sanders, from this time, for years, was subject to frequent attacks of cramping, and was unable, in consequence, to devote himself to his studies.

It is impossible to give the reader an adequate idea of how he was affected mentally and physically. In regard to the mental phenomena there was from their incipency a manifest progress. Not only in regard to the topics of his conversations, but also in regard to seeing, hearing, and the distance of the range of objects, of sounds, etc.

The things he saw were at first, never at any great distance ; but were about the premises where he was, or at the farthest in the immediate vicinity, or surrounding neighborhood and country. But as years rolled on, his observations were extended, from time to time, to distances more remote, until they seemed to reach, not only to the most remote parts of the earth, but also even to the planets. So like-

wise, to some extent, it was the case with regard to his hearing. These facts were evinced not only by his oral declarations, but also by his written memoranda.

Again, in the earlier part of his peculiar history, his conversations were mostly confined to religious subjects, such as exhortations, prayers, and expositions of texts. In the process of time he talked much of diseases and remedies; giving a diagnosis of particular cases, when the patient was not present.

His writings, at first, were short articles, a few lines, or a few sentences; sometimes poetical effusions, generally on sacred subjects; but at a more advanced period, his writings increased to extensive volumes on different subjects;—"Scripture Exposition," "The Life of Christ," "The Times of Christ," "Sermons," "Oriental Antiquities," "Journeyings of the Children of Israel," "Biographical Sketches of the Apostles," "Diseases and Remedies," etc.

At first his writing, as far as known, was altogether in the English language; but after-

wards in various languages, though normally he knew nothing of any but the English. In the earlier stages of his developments, so far as known, he walked but short distances, but of late years there is good evidence that he walks considerable distances, in a remarkably short time. Many of these peculiarities will be illustrated in the details of facts published in this book.

This peculiar state which is involuntary in its recurrence, is not usually heralded by any premonitions, visible to those who may be present. He may be taking part in social conversation, when all at once, if looking at him, you will see his eyelids fall, and his head droop; at the same time making a slight but audible noise through his nose, which may be called a grunt, usually repeated in quick succession two or three times, and he is asleep. The spell may continue for a few moments; a quarter, a half hour, or an hour, or a number of hours, a day, or a night; or a day and night; or several days and nights; or a week; or

even several weeks, without an interval of consciousness.

When in ordinary health, without bodily fatigue, or any strong or exhausting mental excitement, he can be easily aroused to consciousness, when he first goes into this state, by giving him a shake, or by slapping him with the hand. In coming to consciousness, he seems to be momentarily surprised; and his body is slightly affected, as if lightly shocked by a galvanic battery.

When under the more favorable conditions of body and mind, upon his going to sleep, by immediately waking him up, he has been enabled to keep awake for many hours in succession, though there was a constant inclination to go to sleep. As a general rule, the longer the spells are protracted the more intense are his sufferings. So also when he is engaged in the more profound investigations, or is extending his vision to the greater distances; or his emotional powers are exercised intensely; under these circumstances, his head is always greatly

affected, as described by Dr. W. T. Thach, in another place.

There are manifestly various degrees in these peculiar states. When not suffering much, he is more social, more disposed to answer questions; his mental powers are more than ordinarily lucid. In this condition, he will sing and play on instruments of music. It is very interesting, pleasant and generally edifying to be with him in such a case.

It is not at all uncommon for those present to spend hours, even until late at night, with him, as it were spell-bound by his captivating conversations.

As a general thing, in cases of increased, but not extreme suffering, his mind is more occupied with religious subjects than ordinary, often giving expression to the most exalted views of the divine character, and the government of God; of Jesus Christ, and the gospel plan of salvation; manifesting the most unshaken confidence in the authenticity, inspiration and divinity of the Holy Scriptures, and

all the grand and glorious doctrines thereof : the unity of God ; the trinity of the Godhead ; man's fall and depravity ; his freedom, and responsibility to God ; the atonement of Christ ; its infinite merit, its universality, impartiality, and freeness ; the necessity of repentance, of justification by faith, of regeneration and adoption by the Holy Ghost, to fit man for, and entitle him to heaven ; the importance of good works and a holy life in order to please God, to do good and be useful, and as the ground of the gracious reward of the saints in heaven. The doctrines of the immortality of the soul, the resurrection of the dead, the general judgment of angels and men, by Jesus Christ at the end of the world, the eternal glorification of saints, and the destruction of the wicked from the presence of God and the glory of his power forever. In a word, he never betrays any skepticism, nor the slightest taint of heresy.

In these religious effusions he often is endowed with such an unction and pathos, that

those present are moved and melted to tears; christians are comforted, encouraged, stimulated and strengthened; sinners are awakened, instructed, and in many instances, have embraced Christ, and afterwards manifested by their reformation and godly lives that they were savingly converted. Scores of persons, of whom he has a list, have claimed "The Sleeping Preacher," as the instrument of their conversion. In these exercises, sometimes continued for one or more hours, his remarks are, at times, of a general character; at others, personal and pointed.

It is a notorious fact, one often spoken of by those who have been present, that he has never been known to speak unguardedly, to say anything imprudent, unchaste, offensive, or that has resulted in harm to any one whatever.

In these sleeps his eyes are generally closed, but there are instances in which they are as wide open as when awake. In this case, if he is free comparatively from suffering, one not

acquainted with his peculiarities would not likely suspect that there was anything unusual in his condition.

But in a case of extreme suffering in his head, his eyes are not only open, but he ceases to wink altogether, or very seldom.

As to his physical sufferings, a great deal might be written, as to all their peculiarities; but as much will be said by those whose statements we publish, we deem it necessary to mention only a few facts. From the time of his first spell of cramping, as stated by Mrs. Harlow, until the fall of 1859, he had a great many spells. He knew nothing of them, generally at least, only as they were reported to him, as he was almost invariably "asleep" during the paroxysms; he was conscious however, in some instances during the spell or before it would close. During this period, we know but little of his history. He lived rather a retired life, in consequence of his frequent spells.

CHAPTER II.

Rev. C. B. Sanders' Marriage—Family—Character—Afflictions.—Testimony of the Misses McCaa.—Of Rev. Mr. Higginbotham.—Treatment by Physicians.—Repugnance.—Submission.—Newspaper Notice.—Peculiar Signature.—Dr. Thach's Statement.

ON the 29th day of October, 1856, he was united in marriage with Miss Duanna A. White, of Madison County, a most fortunate marriage. In her he obtained a wife whose affection was pure and abiding. Adapted by nature, discipline, affection and grace to be the untiring, watchful, constant, quiet, uncomplaining and loving ministering angel to him, in all his afflictions by day and by night. In a recent conversation, she impressed me with the remark that, though she had spent many a sleepless night in watching and ministering to her (as it often seemed) dying husband, yet she never felt any inconvenience from it, in attend-

ing to her domestic duties during the day following. They have a family of six healthy children, of more than ordinary promise.

We will now introduce the statements of some persons whose testimony is given in reference to what they saw, heard and knew.

The following is the statement of the sisters, Miss Sophia, Miss Jane and Miss Sarah McCaa, viz.:

That they have known Rev. C. B. Sanders from his youth. Miss Jane was present when he professed religion. From the time he became subject to his peculiar afflictions, each of them was often present and witnessed his terrible sufferings, and his remarkable exercises during, what were commonly called, his "sleeps"—(*i. e.*) his singing, praying, preaching, etc.

During a camp-meeting at Concord church, in September, 1859, while he was engaged in an earnest public exhortation in the altar among the penitents, he was suddenly seized with a convulsion, fell to the ground, and

passed into his peculiar sleep, from which he did not recover consciousness, except it might have been with short intervals, for many days, if not weeks. As well as remembered, about one week after this attack, while his life was despaired of by all who saw him (for the whole neighborhood pretty much was with him daily), Miss Sallie left him for home at sunset ; thinking he could live but a short time. About ten o'clock that night a messenger came, with the request from Mr. Sanders, for Miss Sophia to visit him at once ; which she did, for he lived on an adjoining place. On her arrival, she found him up and rejoicing. As she entered the room he said with great emphasis, "*Aunt Sophia, I have got clear of the cramp. I will never have another.*"

He spent nearly the whole night rejoicing. While suffering in these spells he would cramp severely, with his head drawn until his face would be almost reversed ; his hands drawn immovably, sometimes, against his chest or throat ; feet and legs twisted almost in the opposite direction from their natural position ;

and he would gasp as if every breath would be the last.

It is a remarkable fact that we have never seen or known, or heard of his having another spell of cramping since the one above mentioned. They also bear testimony to his good character as a gentleman and christian, and as a popular and useful minister of the gospel.

“In testimony of the truth of all the above statements, we subscribe our names, this 8th day of June, 1876, Madison County Ala.

“SOPHIA McCAA.

“JANE McCAA.

“SARAH McCAA.”

These highly esteemed ladies live in the vicinity of Hazel Green, Madison Co., Ala.

The following is from Rev. Mr. Higginbotham, of the same immediate neighborhood as the above:

“MADISON CO., ALA., June 8th, 1876.

“I certify that I have known Rev. C. B. Sanders from the year 1847, and was intimately

associated with him until within the last few years. He was a youth of noble bearing, having as many natural good traits of character, such as truthfulness, good morals, good will to every body, industry, kindness to his widowed mother and his sisters, as any other of my acquaintance. I was laboring in the meeting when he professed religion. He made as bright a profession as I ever witnessed.

“As far as I have information, the first attack of his peculiar affliction occurred while he was at school at Elkton, Tenn. After he was brought home, for years I was often present when he was so severely cramped for an hour or two at a time, that it seemed impossible for him to live. His whole frame would cramp; and it is impossible for me to give an adequate idea of his bodily contortions and sufferings.

“In 1859, he was living near me. I witnessed the scene at the camp-meeting, stated by Miss Jane McCaa, and was with him also, when he was suddenly relieved of his *last*

cramp. As well as I remember, it was late in the evening. Mr. Sam Townsend (deceased) and I were sent for, as it was thought Mr. Sanders was dying. When we arrived he was terribly cramped, and it seemed as if every gasp would be the last, when suddenly he rose up and exclaimed, '*It is gone.*' He appeared to be entirely relieved, and was filled with joy inexpressible. As far as I could judge, his consciousness was now restored. I soon returned home.

"On the next morning he came to me in my field, and told me that it was shown to him that he would never have another spell of cramping. Since then, I have not known, or heard of his having another spell of it. I regard Rev. C. B. Sanders as a true Christian gentleman, as a minister of high standing, of much usefulness, and of more than ordinary ability.

"J. B. HIGGINBOTHAM."

That which is most remarkable in the fore-

going statements is the fact that he declared emphatically that he would never have another cramp. From that time until the present he has had no return of this particular affliction. He said to Rev. Mr. Higginbotham that "It was made known to him that he would never have another spell of cramping." We do not undertake to explain how this was made known, nor to explain any of the remarkable phenomena in his history, but simply to give the statement of the facts, as attested by the witnesses. I add, he has often, in allusion to the fact above stated, remarked, "I saw it" (the cramp, or cause of it) "go away. It went up through the top of the house. It was the *ugliest* thing I ever saw."

In this case it seems that consciousness was sufficiently restored, at the instant relief came, to enable him to remember the occurrence.

Although Mr. Sanders obtained relief from cramps, yet he was visited instead with other and on many occasions, most distressing symptoms, while in his unconscious states.

His lungs were greatly affected with what physicians pronounced congestion.

In reference to this, and other peculiar symptoms, we again refer to the statement of Dr. W. T. Thach.

The question may naturally arise, could he not have been relieved of these physical afflictions; and consequently thereby would there not have been a termination of those remarkable mental phenomena? What *could* have been done, we are not prepared too confidently to assert. It is true, however, that a number of physicians of experience, learning and skill, thought for a time they understood the diagnosis of the case; that they could treat it with success. And not a few did prescribe, and administer their prescriptions, from time to time, but in no case did they succeed in producing more than very partial and temporary favorable results. So far as I have learned, they, with great unanimity of opinion, regard the case not only abnormal but beyond the reach of all known remedies.

It is true also that Mr. Sanders himself, from the information he obtained from those who witnessed his spells, was for years of the opinion that he could be cured, and most earnestly sought relief; not only because of his sufferings; the hindrance, those afflictions were to all his avocations in life, progress and success in all his undertakings and responsibilities; but especially because of what he was informed, from time to time, of his peculiar developments. In fact, for a time, he was entirely incredulous about the truth of the reports thus made to him. But when the testimony came from so many, and such as he was compelled to believe to be sincere; those whom he knew to be his best friends; and when case after case had occurred, in which facts fully corroborated the truth of what he had declared in his mysterious way, his skepticism yielded to his convictions. But why should he be so repugnant to these phenomena? Especially when so far as known, no

evil ever resulted to any of his fellow creatures from these developments ?

We may suppose there are some, whose temperament is such that they not only would feel unembarrassed, but would even esteem it a very great boon, or privilege, to be the subject of such mysterious phenomena ; but being a man of refined sensibilities, of marked conscientiousness, of ardent desire to be useful, especially in his labors as a gospel minister ; and knowing that many regarded all these manifestations as humbuggery ; that he was ridiculed and reproached for them ; and believing that his usefulness was in a great measure neutralized ; and from the very circumstances of the case, being incapacitated to defend himself against what might be charged, or rumored, that he said or did in his unconscious state, Dr. Sanders was for many years the subject of great distress ; and at times, apparently almost heart-broken. Like as by fabled spectres he was haunted with these thoughts and imaginings at all times. If he

met any one of whose true friendship he was not fully assured, it would occur to him ; perhaps, he is thinking, "Sanders is an arrant humbug." If he attempted to address an audience on the subject of religion, the terrible thought with almost crushing power, unbidden, "nor would it down at his bidding," would rush upon his mind, how many ! how many ! now before me, are mentally saying ; "Sanders is a reverend mountebank ; a vile pretender ; or a specious hypocrite."

With this view of the case, which falls far short of the actualities, we may in some degree appreciate his embarrassments, and the reasons why it was so hard for him to submit to his lot. But the reader may wish to know if he ever became reconciled to his peculiar providential visitations.

In reference to this matter, though we may not say that he has fully, or at all times become submissive to these dispensations, yet, after years of suffering in body and soul, and receiving undoubted information of the fact that the

“sleeping man” was uniformly prudent in word and act, kind and benevolent in spirit, characteristically religious, and amidst the most terrible scenes of suffering, was generally submissive to his lot, (usually saying “it is all right,” “that it would all work out for good,” etc.) and receiving the testimony of scores who claimed to have been converted through the labors of the “sleeping man,” and knowing that hundreds of the best men and women in all the country, who had the privilege of knowing him best, had the highest respect for and most unshaken confidence in him, he was enabled in a great measure, if not fully, to sink into the divine will, and say; “It is the Lord, let him do what seemeth him good.”

One other item in this connection we mention. For several years he was inclined to regard his peculiar case of affliction as the result of Satanic agency. It was impressed upon him, when so earnestly desiring relief, that if he would recognize and acknowledge that these visitations were from the Lord, he

would be delivered from those terrible spells of *cramping*. And at the time he had his last spell, he was enabled, he affirms, to meet this condition; and his relief was instantaneous.

These statements, in reference to his experience, we have received from Mr. Sanders in various conversations in years past. We have heard other persons also speak of having heard him make similar statements.

It has always been his desire to avoid the publicity of his sleeping developments. In almost every instance, when informed, upon awaking, of what he had said or done, he would insist that those present should not mention what had occurred. In consequence of this, it is a remarkable fact, notwithstanding so many mysterious phenomena had occurred during the period of more than twenty years, yet nothing concerning those things ever appeared in public print until Sept. 15th, 1875, when an article was published in the "Nashville American," Nashville, Tenn., which was extensively copied by the periodical press in vari-

ous places, throughout the continent. Soon after this, (Nov. 26th) another article was published in the "Cincinnati Tribune," which was also copied by many others.

Previous to these publications, though he had a considerable amount of manuscripts as heretofore mentioned, he had uniformly expressed the opinion that none of them should be published until after his death. But since he has thus been published to the world without being consulted, and entirely contrary to his wishes; and as he says, in some respects also, misrepresented, the "sleeping man" has decided that it is right that he should be properly reported to the public, that all who may be interested in the case may have a plain and true statement of facts, for their satisfaction, or investigation. And should he conclude to publish any or all of his works as referred to, this little book will serve as a forerunner, or an introduction thereto. In this view of the subject he solicited the writer to prepare this volume for the press.

Another peculiarity in regard to all the written productions of Mr. Sanders, when in his sleeps, is the signature he has used in every instance, viz. " $X + Y = Z$." He has written and mailed many letters thus signed; and has received through the mail many answers addressed to this peculiar person.

It was for a considerable time a great puzzle to him to understand who was the writer so styling himself. His writings during the first years of his spells, as before mentioned, consisted generally of a few lines or sentences. Often after he had been asleep, he would find in his possession one or more of these slips; and would wonder who was the writer, whence they came and what was the meaning of " $X + Y = Z$."

In none of his writings, that have been examined, nor as far as is known, has his own proper name ever appeared. But in writing and speaking of himself (as in his conscious, or normal condition,) he invariably uses the term, "My Casket." To understand the true import of this term also, he was perplexed for a con-

siderable time. We close this chapter with Dr. W. T. Thach's statement in reference to his physical sufferings, and how he is exercised in them.

DR. THACH'S DESCRIPTION OF DR. SANDERS'
SUFFERINGS, ETC.

“Having from time to time been intimately associated with Rev. C. B. Sanders, and having had, probably, more opportunities of examining into his case than any one else; and having been repeatedly urged to give something of a description thereof to the public; I now, by his consent, undertake to do so, leaving a diagnosis of the case to those who may feel interest enough in it to undertake it.

“I have been acquainted with him about sixteen years. He has complained ever since my acquaintance with him, and he says, for a number of years previous, with a continuous headache, though differing in severity at different times, often becoming excruciating; and until a year or two since, attended with violent

lancinating pains in the chest, accompanied with great difficulty of respiration, which indeed I have often seen suspended for such a length of time as to induce me to believe it impossible that it could ever be restored; at length returning with a gurgling sound in the upper portion of the trachea. In these extreme cases, the pulse is very feeble, and in frequency from 120 to such a celerity as to render it impossible to count it. Extremities cold, temples throbbing violently, eyes surcharged with blood to such an extent that frequently the blood would trickle down the cheeks in drops. These paroxysms are attended with very great nervous excitement, so that he cannot bear to be touched by any one without producing a shock to the system, (very similar to that felt by one who comes in contact with a galvanic battery with considerable charge), which seems to increase the already excruciating pain.

“With these paroxysms of suffering there is almost always a peculiar condition, to me

inexplicable, and which I know not what to denominate, which those acquainted with him generally call "sleep," merely from the fact that, when recovered from this condition, he is totally ignorant of any and everything that has occurred while in this state (even the length of time that has elapsed, not knowing whether an hour or a week). Hence the name of the "Sleeping Preacher." And yet, at the time, he seems conscious of everything that is going on around him; and not only so, but of what is transpiring at any point to which his attention is directed, regardless of distance. The length of these paroxysms is quite variable, extending from a moment to hours and days, during which time he gets no natural sleep; the mind to all appearance being much more active than when in a normal condition; being all the time engaged in conversation or writing (of which he does a great deal,) or some other active mental exercise. In this condition he frequently complains of hunger, and partakes of food, as at other times. Except in cases of

protracted spells of nervous sleep, (when he gets none,) he usually averages about three hours in twenty-four of natural sleep ; yet the physical man does not seem to suffer from loss of sleep. He looks as hearty as any man, and weighs about 195 pounds.

“ This condition is not always attended with an unusual amount of pain, being often very cheerful ; at which times he is more than ordinarily communicative.

“ In all of his notes, letters and writing of every kind, while in this condition he ignores the name of “ Sanders.” *His* signature is $X + Y = Z$.”

“ While in these sleeps, if left to himself, his thoughts are confined mostly to theology or medicine. And though never having studied medicine, he seems, while in this mental state, to be very conversant with it ; using the technical names, giving the properties, uses, etc., thereof. He always examines the sick, who may happen to be about him, when in this state, without coming in contact with the

patient; making in writing a diagnosis and prescription; which he will usually give, if requested. And I could mention a great many who have been relieved by his directions. I have frequently had him to give me the exact condition of patients whom he had never seen, and who were miles distant. His prescriptions frequently contain medicines which cannot be procured in this country; which he makes arrangements to import; showing his comprehensive view of *Materia Medica*, in this preternatural way.

“There may be many questions which medical minds would like to ask, in order to aid a further investigation of this peculiar case; if so, I will take pleasure in giving such information as I can, as I am anxious to see a diagnosis of it. I have intentionally avoided the use of technical terms, in order that any and all readers may understand.

“W. T. THACH.”

MOORESVILLE, ALA., June, 1876.

I add that Dr. Thach is a Christian gentleman, past the meridian of life, has long been devoted to the practice of medicine, in which he has attained an enviable reputation.

CHAPTER III.

Recollections of Rev. M. B. De Witt.—Letter Reported.
DeWitt Crossing the Fence.—Pruit's Testimony.—
Reflections.—Cases by the Author.—Gold Coin found.
—Death of Lieutenant McClure.—Dr. Blair's Testi-
mony.—Cases by Mr. Brown and Wife.—Burning in
Salisbury.—Testimony.—Farm Described.

WE now give Rev. M. B. DeWitt's recol-
lections of the very singular and interesting
history of Rev. C. B. Sanders, as " $X + Y = Z$."

"I became acquainted with Rev. C. B. Sanders in the fall of 1859, or 1860. I had often heard of some very peculiar developments of mental phenomena in his case, and I was much interested to know him. I became intimately associated with him in the ministry, he being a licentiate, and afterwards an ordained minister in the Tennessee Presbytery of the Cumberland Presbyterian Church, of which presbytery I was for years a member. Owing

to Brother Sanders' afflictions, in connection with his peculiarity of condition, he was greatly dependent upon his brethren whenever absent from home at protracted meetings, or on presbyterial or synodical occasions. On this account I became very closely associated with him, and he came finally to rely upon me, for a long time, with more entire dependence for protection and assistance than upon any other member of our presbytery.

"Living as I did, at Fayetteville, Tenn., and he in Madison County, Ala., we were not far apart; and in the fall of 1861 I removed to Meridianville, Ala., and was then within a few miles of his house. We were often thrown together by social visits, preaching, and other occasions of public interest. Subsequently Brother Sanders moved to Mooresville and then to Maysville, both in a short distance of Huntsville, where on March 8th, 1866, I removed and remained as a pastor until August, 1872; removing thence to Nashville, Tenn.

"These details are mentioned to show

the intimacy of my knowledge of Rev. C. B. Sanders.

"I could record many remarkable things which happened under my immediate eye, in connection with the strange mental and physical conditions of Brother Sanders.

"I have been often asked by persons of different culture for an explanation of the curious phenomena of his case. After witnessing many perfectly unaccountable phenomena developed by him, I have felt no hesitation in giving what appeared to be the common sense view of the case upon unquestionable facts. I felt so, notwithstanding the opinion of three estimable physicians, who had much knowledge of the case. I unhesitatingly gave it as being that the mind or soul was enabled to see directly and immediately the objects toward which its attention was turned.

58 "That is, the eye and the ear were not needed to convey impressions to the brain, and thence to the mind, by the ordinary process of sensation, but the intelligent part of the man

perceived objects without the use of the organs of sense.

“ I witnessed many things perfectly satisfactory to my own mind, and heard others relate equally remarkable and convincing ones, which, to a person entirely unacquainted with the case, might not be entitled to perfect credence; because, possibly, capable of explanation upon ordinary natural principles. I therefore kept an eye constantly looking toward some incident which, to me, would be incapable of explanation by principles and suppositions of common experience, or reason. This I did that I might satisfy my own mind first and fully, and then be able to testify in the case, when called upon by those who desired trustworthy testimony concerning it.

“ Two incidents I will relate as expressing to my mind the full conditions required for confidence in the genuineness of the mental developments alluded to previously. One of these concerns other persons and myself; the other is peculiarly personal to myself.

“ While returning from a meeting of Columbia Synod at Winchester, Tenn., a few days after the 3d Sabbath of October, to my home in Huntsville, I made arrangements with Rev. G. W. Mitchell, of Athens, to assist me in a series of meetings in my church at H., in the next month. The agreement was that if there should be any change in the time of the meeting, I was to let Brother Mitchell know it by letter. No change was made; but one day, being on the square, I stepped into the banking-house of Fordyce, Janney and Co., and asked my friend, Mr. William Rison, one of the firm, to allow me to write a short letter there. He politely invited me behind the counter, and gave me paper, pen and ink, envelope and stamps to hand. On the paper and envelope was the imprint of the firm. And I wrote my letter, dated Nov. 9th, sealed and stamped it, and handed it to a friend, Dr. Jordan, whose dental rooms were just below the P. O., to mail it for me.

“ At the appointed time Brother W. H.

Wilson, with whom I was boarding, met Brother Mitchell at the depot, and found Brother Sanders with him, and brought them both to his home. Shortly after arriving at the house, and while Brother Mitchell was standing by the fire warming himself, he looked at me with peculiar interest in his face and asked, 'Why did you not write to me?' I answered instantly, 'I did write. Didn't you get my letter?' 'No, sir. Well, what did you say in your letter?' continued Brother M. I think he asked the date of my letter? I gave it any way and began to tell him what I wrote; and when I had repeated about half of the letter's contents, he interrupted me, and told me the remainder himself. Then he asked me if the things he had stated were in the letter? I replied with much astonishment in the affirmative. And he instantly stated that Brother Sanders had told him the contents of the letter while they were at the Mooresville depot that evening. He said that he had not seen Brother Sanders until they met that even-

ing, since he met him in Winchester, at the meeting of Synod.

“In reading this account let the reader bear in mind that Sanders was not a party to any of the arrangements mentioned in connection with the meeting proposed, and he came into connection with it, only by means of the remarkable fact of making known the contents of my letter.

“M. B. DEWITT.”

In connection with the foregoing I append, that on Thursday evening preceding the time the meeting in Huntsville was to commence, not having gotten a letter from Brother DeWitt as I expected, I received one from Mrs. Steele, wife of Mr. Galenus Steele, (living near Mooresville depot on the Memphis and Charleston R. R., about three miles from that village, and thirteen from Athens, my residence,) urging me to come without delay to see her husband, who was in a very low state of health.

I made the visit on the next morning, and

remained at Mr. Steele's until near sunset, when I went to the depot about $\frac{3}{4}$ of a mile distant. On my arrival, I found Brother Sanders there in conversation with Mr. James Arnett the R. R. Agent. Immediately after salutations, while I was inquiring of Mr. Arnett about when the train was due there, and at Huntsville, I heard Mr. Sanders, who was sitting behind me, making the peculiar noise which was usual upon his going to sleep; and as I turned to see him, he, in a laughing way, remarked, "Mitchell, that letter DeWitt wrote you, has gone away—*way* down yonder." I said, "It has?" He replied, "Yes." I then asked, "What did he write?" Holding up his left hand with the palm open before him he, as from a paper, read:

"HUNTSVILLE, Ala., Nov. 9th, 1867.

"Dear Brother Mitchell, etc," going on with what purported to be said letter, a part of which was, "Brother Wilson will meet you at the depot and take you to his house." Then

closing with, "yours fraternally, M. B. DEWITT." He then turned the back of his hand towards his eyes and said, "Envelope; Fordyce, Janney & Co., Huntsville, Ala."

In a few moments the train arrived, and we took our seats for Huntsville. In a short time he awoke. I related to him the incident at the depot. He then told me that he had been in Mooresville for some time and had written to his wife that morning, that he would go up to Huntsville on the next Tuesday, and requested her to have conveyance there for him to get home. (He was then living at Meridianville.) During the day while at Major Woodroof's in Mooresville, about noon he was in one of his sleeps for awhile, and upon awaking he was told by persons present that he said, "Brother Mitchell is at Mr. Steele's, and is going on the train to-night to Huntsville to attend DeWitt's meeting; and I want to go with him." Upon hearing this he requested to be sent to the depot as he said that he was confident everything he had said was true.

G. W. MITCHELL.

"I certify that all of what is above stated as having occurred at our house is true.

"MRS. HARRIET A. WOODROOF."

MOORESVILLE, ALA., June 12th, 1876.

DEWITT'S STATEMENTS CONTINUED.

He writes to DeWitt a Latin note, etc.

"The second incident which I shall relate presents me the most unequivocally clear instance of knowledge without the intervention of ordinary means of information, which I ever witnessed. In order of time it preceded the letter incident, above related, occurring in February, 1866.

"Brother Sanders was residing in Meridianville; and I had rented and removed to Mr. John Robinson's house, one mile and a half west of the village. Brother Sanders had received a fall from his horse and had his hip dislocated, which confined him to his bed for weeks. During his confinement his mind was exceedingly active, and his sufferings great. Many neighbors and friends visited him and took him delicacies of various kinds. I visited

him often, and had many interesting interviews with him. Many things occurred which deserve mention, such as his lying in his bed, placing a large book under two or three thicknesses of covering and writing letters, notes, etc., just as accurately upon ordinary paper, and keeping to the lines, as if the paper lay upon the table and his eye open to direct the pen or pencil, instead of being completely hidden from sight, as book, paper, pen and hand all were.

“One day I received a note from him, by a friend, the greater part of which was in Latin, and near the bottom of the page a few lines in English, signed ‘ $X + Y = Z$,’ asking me what I thought of the doctrine contained in the Latin passage. Bear in mind that Brother Sanders knows nothing of the Latin. On reading the Latin I saw at once that it was ‘Patristic,’ and not ‘Classic;’ but I did not know from which of the ‘Fathers’ the quotation had been excerpted. The point of objection in it was the doctrine of ‘Baptismal re-

generation,' which it contained or seemed to contain. I did not, and do not so much wonder at his memory reproducing the Latin passage, which he might easily have seen in some learned work, quoted from the original; but *how did he know its meaning?* Many such things as this occurred; but I do not refer to them, for the interesting incident I wish to record. This took place as follows:

HE SEES DEWITT WHEN ABOUT TO FALL OFF THE
FENCE.

“One day after my family had eaten dinner, my wife said that she wished me to take a small bowl of custard and give it to Brother Sanders, as I was going over to see him. I took the bowl and walked through the orchard into, and across a large field by a fence, expecting to pass through the outside fence at a gap which had been down all the winter. When I got to the gap, I found it up, the hands on the place having righted up the fence for the year's work.

“Having a sack of peas in one hand and the bowl in the other, I found a difficulty before me as to getting over. I did not wish to let the fence down, and I concluded to attempt getting over with both hands full. As the rails were old and worn by long use and by the wear and tear of passing the gap, I found the fence very unsteady and had to keep my eye upon the corner very closely, while I slowly crawled up until I could place my foot on the outside, on a rail near the middle, and while the fence shook and twisted, I finally was able to step off safely. I can scarcely make the reader properly understand the precariousness of my position on the fence, and my danger of falling, and it is just here that the point of the incident appears, as will be seen in a moment.

“There was no person near me visible; the place where I crossed the fence was about a half mile from the village; the road leading up a long hill thickly covered on the top with trees and undergrowth, and through this I passed rapidly down to the village on the

other side. I was some eight minutes in making the distance from the fence to the village, not more than ten, including a halt of a minute to talk to an old colored man about some wood. I did not put down my bowl or sack from the time of crossing the fence to Brother Sanders' house, which I reached without stopping except as just stated. I knocked at the door, was admitted, passed the usual salutations, set down the bowl, and gave the sack to Mrs. Sanders with necessary explanations. Brother Sanders was sitting up in his bed 'asleep,' that is, was in the abnormal condition we were in the habit of calling 'sleep' from want of a better term. Having shaken hands with him and sat down by his bed, I commenced conversation with him and some friends who were present, when he began to laugh and use such expressions of amusement as the following: 'I would have laughed at you good, DeWitt, if you had fallen off that fence. Ha! ha! ha! Didn't you stick to it? You would have spilled the custard the good woman was sending to me, but I

would have been obliged to laugh at you, I was so amused.'

I suspend Mr. DeWitt's narrative to introduce some statements of Mr. John W. Pruitt, of Meridianville, corroborative of some of the facts given by Mr. DeWitt. He writes :

"MERIDIANVILLE, ALA., May 7th, 1876.

"I certify that one day about the middle of the month of Feb., 1866, while Brother Sanders was confined to his bed from his dislocated thigh, I was at his house, and he was lying in his bed and in one of his so-called 'sleeps.' He attracted my attention by a hearty laugh.

"I asked him the cause of his amusement ?

"He replied, 'I was laughing at DeWitt.'

"I asked what DeWitt was doing ?

"He said, 'he was having a hard scuffle to keep from falling off the fence, for the top rail was turning with him and he was trying to keep from falling over it.'

"Nothing more was said on the subject

until DeWitt arrived, which was in ten or fifteen minutes.

“The fence where the difficulty occurred was from three-fourths to a mile distant, on the other side of a thick grove of timber and underbrush, and of an intervening hill.

“And I further certify that no communication from any person or source was received in reference to DeWitt until he arrived and confirmed what S. said.

“J. W. PRUITT.”

DEWITT'S STATEMENT RESUMED.

“I was intensely exercised with this, and at first enjoyed the mirth of Brother Sanders very much : but my mind had gained a point which it had been seeking to secure for some time ; that is, an undoubted instance of information upon a fact, without the usual means of gaining it by Brother Sanders, as well as other men. Here I had it unquestionably. The fence and my difficulty of getting over had passed out of my mind as other little things of life do every day, and no allusion to it had been made in

any way. Every thing connected with the incident showed me that no possible explanation by natural facts and ordinary experience could be given of the introduction of the subject by Brother Sanders of his own original motion. He spoke of it just as one would have done who had stood ten steps from the fence and watched every movement I made in getting over it. Remember that he had been about two weeks closely confined to his bed before, and was so for a week or more after the incident I have narrated. Mr. Pruit and a couple of young ladies had been sitting in the room with Brother Sanders for a considerably longer time than was necessary for me to come from the fence to his house. Collusion, information and personal sight were impossible under the circumstances.

“I could give numerous striking incidents about the subject of this statement during this period of his affliction, and at other times, about finding lost things, telling of facts at the time of their occurrence at a distance, etc.

“I have not written to philosophize but to

state facts. If, however, I were asked, 'why was the peculiar power given to Rev. C. B. Sanders of which you have been writing?' I might give an opinion worth but little. Brother Sanders himself (*i. e.*, in his abnormal condition) has frequently said, 'That it was God's will for a great purpose, and it would all be brought out in due time.'

"I close by saying that I am satisfied that some important end will be attained by it.

"M. B. DEWITT."

Since 1872 Mr. DeWitt has filled the responsible position of "Book Editor," and "Editor of the 'Theological Medium,'" "Sabbath School Gem," and "Sunday Morning," which position he holds by appointment of the "Board of Publication of the Cumberland Presbyterian Church," whose office is in Nashville, Tenn.

AUTHOR.

HE TELLS WHERE IT IS, AND FINDS A GOLD COIN.

"In our parlor on Wednesday or Thursday night preceding the first Sabbath in Novem-

ber, 1866, Rev. C. B. Sanders, while engaged in a social conversation after supper, Dr. J. S. Blair and my wife being present, fell into one of his abnormal sleeps. Recollecting that I had lost a coin of gold previously, I asked him to tell me where it was? I will state, that the reader may the better understand the case, that during that year I preached regularly on the first Sabbath of each month in Mooresville, sixteen miles southeast from Athens, where I then did, and still live.

“On the morning after my appointment in May, Mrs. S. C. Peebles (wife of Mr. R. B. Peebles, long a merchant in that place), gave me some money, mostly silver change, also one gold piece, (of foreign coinage, and which was estimated at three dollars), to be used by me in getting books for the village Sabbath school, of which she was superintendent. When handed me, I put it loose in the pocket of my pantaloons. On reaching home I emptied my pocket, putting the money into my desk drawer.

“The first of the next week, on starting to

a meeting of the General Assembly of the Cumberland Presbyterian Church at Owensboro, Ky., I went to my drawer to get said money, as I expected to purchase the books in Louisville, Ky., while gone. I then discovered for the first time that the gold was missing. Upon inquiry, I could learn nothing about it from my family. When I returned to fill my appointment at Mooresville, the first Sabbath in the next month, I met Brother Sanders there; and in company with him visited, at the house of Mrs. Peebles, Mrs. Clara W. Donnell (widow of Rev. Robert Donnell), who was sick. While in conversation with her about losing the coin, Mr. Sanders fell asleep (as it is called) and remarked to me that it was not so badly lost but what it might be found again; but would not, though I urged him to do so, tell me how I was deprived of it, or where it was.

I saw him no more before autumn, and had no further communications with him about the missing coin. And I never had doubted but what I had put it in the drawer with the

balance of the money; and really suspected some of our family servants (for they were still living with us), had taken it; though we had never known them to take anything dishonestly. To my question he replied by asking, if I knew where the lane from the depot (meaning the first Mooresville depot) comes into Hobb's lane? I answered I did. He then said, (stating the number of panels from the mouth of the lane, and the number of feet from the last named panel, which numbers I cannot recollect), 'It is lying there,' (placing the end of his fore-finger on the nail of his thumb) 'about that much above ground.' I suppose it represented from $\frac{1}{8}$ to $\frac{1}{4}$ of an inch exposed.

"On Friday Miss M. A. Walton and Mrs. Major Woodroof, from Mooresville, dined with us and proposed to Dr. Sanders to take a seat with them (as they were travelling in a carriage), and accompany them home. He accepted their proposition. I privately informed them what Dr. S. had told me about the lost gold; and if he went asleep, I requested them

not to arouse him, and see if he would find it, as they would pass the place he indicated. They told me on my arrival at Mooresville on the next day that, on the way they were teasing him about going to sleep. He wanted them to tell why they wished it. This they refused to do. When within about one mile of the place, the spell came on him. He at once laughingly remarked, 'I know why you wanted me to go to sleep.' When they arrived at the place, or a few yards beyond, he told them to stop the carriage; and he got out, walked directly to the place, picked up the coin and brought it to them. I add, the gold coin was such as none of us had ever seen, and there were several present when it was handed to me, and we were satisfied, upon inspecting the one he found, that it was the identical one Mrs. Peebles gave me. Also there were as many as three different roads that I travelled at different times in my visits to and from Mooresville, and this was not the one I most frequently used, but I did return by it on that trip. I

subsequently asked Sanders, when asleep, how I lost it? He said, 'You pulled it out with your pocket-knife.' It is true that I put the money in the pocket where I carry my knife.

"G. W. MITCHELL."

"I certify that what is said above, so far as it relates to facts with which I was connected, is literally true.

"MRS. H. A. WOODROOF."

MOORESVILLE, ALA., June 12th, 1876.

THE DEATH OF LIEUTENANT MCCLURE ANNOUNCED.

"On the same night he revealed the place of the lost gold coin, as before related, and perhaps about one hour afterwards, Dr. Blair, my wife and myself being present, Dr. Sanders took his seat at the front window of the parlor. Our attention was attracted by manifestations of sympathy, sadness and distress from him, accompanied by such expressions as, 'Poor fellow! What a pity!' He continued to repeat them, alternated with inarticulate ex-

pressions of intense emotion for a short time, I would say, from one to several minutes. Then he said, as well as I remember, 'He is gone! gone! gone!' closing in a solemn whisper. There was for a short time a silence and stillness, such as usually is witnessed at the closing scene of a dying friend, which was broken by my asking him the cause of these manifestations. We were quite shocked on hearing his reply that, 'Lieutenant McClure has just died suddenly from an internal hemorrhage near Clarkesville, Tennessee.'

"We append the following facts: Lieutenant Robert McClure, some few months previous, had married Miss Pattie, daughter of R. W. Vasser, deceased (long a prominent citizen and merchant in this place), and had, a few days before this, gone on a visit to his father, whose residence was then, and still is in the immediate vicinity of Clarkesville, Tennessee, about forty miles below Nashville, having left his wife at her mother's, as he expected to make a flying trip. On the next morn-

ing after Mr. Sanders' development, above written, a telegram was received from Clarkesville bringing to his young bride the unexpected and melancholy news of her husband's sudden death. And it confirmed, in every circumstance, what Mr. Sanders had stated the night before. Clarkesville, Tennessee, via Nashville, is nearly one hundred and fifty miles distant from Athens, Ala.

"A recent letter, from a lady who was present, states that Lieutenant McClure died on Wednesday night between 8 and 9 o'clock, the 2d of November, 1866. He was sitting in her room reading aloud a book; had a paroxysm of coughing, and remarked to her that it was blood that he spit out. She put her babe down, which she was nursing, and assisted him in sitting down, for he had arisen to his feet. She thinks he did not breathe, after being seated.

"After writing these last two cases, I received the following testimony from J. S. Blair, M. D.

"G. W. MITCHELL."

"NEAR BROWNSBORO', ALA., April 3d, 1876.

"By request of Rev. G. W. Mitchell, I make this statement of what I heard and witnessed at his house some time in the fall of 1866, in reference to disclosures made by Rev. C. B. Sanders, while in a state usually called, 'sleep.'

"We were sitting in the parlor after supper. Brother Mitchell asked him some questions in reference to a piece of gold given him by Mrs. Peebles of Mooresville to buy Sunday school books. The questions and replies, as nearly as I can remember, were as follows: 'Can you tell me what became of that piece of gold I received of Sister Peebles?' Ans.

'You lost it coming home.' Ques. 'Can you tell me where I lost it?' Ans. 'Yes, you dropped it in a lane,' (naming the lane which I can not recollect). Ques. 'Can you tell me whereabouts in the lane?' Ans. 'Yes.' Then counting on his fingers he said: 'So many panels from the corner of the lane, and so many feet from the last panel counted, lies the little fellow with a small portion visible.'

“There was another thing we witnessed the same evening deserving notice. It was this. After a silence of some time, Sanders showed evident manifestations of sympathy and mental suffering; and in a low and plaintive tone sympathizingly expressed; ‘Poor fellow! How he suffers! He is almost gone!’ And pausing for a moment—‘He is going! Going! Gone!’

“The question being asked who it was he was in trouble about, he replied, ‘Lieutenant McClure is dead.’ Other things were stated in reference to his death, which are not distinctly recollected.

“I remained all night at Brother Mitchell’s. Early next morning a telegram corroborated the statements of Dr. Sanders.

“J. S. BLAIR.”

“MERIDIANVILLE, ALA., MAY 10th, 1876.

“In the year 1866 we were living in the village of Meridianville, eight and a half miles north of Huntsville, Ala., next door from the residence of Rev. C. B. Sanders, with whom

and his family we were intimately acquainted ; and of whose congregation my husband and I were members.

“ We often witnessed his peculiar spells by day and by night. I was frequently called by his wife to assist her in taking care of him. In some of these spells, which continued without intervals, often a day or more, and in a few instances even three or four weeks, his physical sufferings were not only peculiar, but also intensely severe.

“ During these spells he would often write with his paper under the bed cover, even with his eyes shut and bandaged. (The bandage was applied because the light aggravated the pains in his eyes.) We often examined these writings, and found them as accurately performed, in all respects, as is done by writers generally, under most favorable circumstances with open eyes. He followed the lines, dotting i's, crossing t's, punctuating, making sections, and interlining, where there were omissions. We have witnessed, in many instances, while

thus bandaged, his reading chapters in the Bible. Have heard him repeat texts, and then turn to them, and with his finger point them out to us.

“We have also witnessed many of his remarkable developments, some of which, for the satisfaction of all who may take an interest in their perusal, we will relate.

THE BURNING IN SALISBURY, N. C.

“Early in the year 1866 Mr. Sanders, while taking a ride, received a severe injury, by his horse falling, bruising his thigh and dislocating his hip-joint. From this he was confined to his bed about three weeks. We were with him more or less every day or night, or both, during his confinement. He was in his nervous sleep, as far as we knew, while confined.

“The first time he left his room he came on crutches to our door, but said he was not able to get into the house. Early next morning he came into our house, and after saluta-

tions and being seated he said, 'Sister Brown, have you gotten over the blues yet?' (I was troubled, as he knew, because I had not heard from my folks at Salisbury and vicinity for a long time.) 'You need not have any uneasiness about your folks at home. I went to see them last night. They are all as well as usual.'

"I observed he had a slip of paper from which he appeared to read, saying: 'They had a burning in Salisbury last night. It commenced in a tin-shop, and burnt on to the corner of the Wheeler Block.'

"Having several relatives living in the place, one of whom, (Mr. Will. Brown) also had a tin-shop, I felt much interest in regard to the case. I asked him in whose tin-shop did the fire break out? He replied by naming the block in which it was located: by which I knew it was not Mr. Will. Brown's, as it was on the other side of the street.

"Mrs. Dr. Searcy and Mrs. Bentley (familiarly called 'good aunt Judie') came in, a few minutes after Mr. Sanders had returned home.

I stated to them what Mr. Sanders had just told me as above, and requested them to remember the statements above written.

“I told them I would write to some of my friends in that community, and would let them know what information I might get.

“Without delay I wrote to my sister, the wife of Major N. F. Hall, living in the vicinity of Salisbury.

“While I was anxiously awaiting an answer, which was somewhat delayed, Mr. Sanders, in one of his spells, told me that the letter I was so anxious to get, was on the way; and that it would give me full satisfaction.

“In a short time after this, I got an answer from my sister, Mrs. Hall, fully confirming all Mr. Sanders had told me about the fire in Salisbury:—the time it occurred, the tin-shop in which it broke out, and the extent of its ravages.

“MARY A. BROWN.”

I certify from my own personal knowledge that the foregoing statements made by my wife,

Mary A. Brown, are true in all their essential items.

“J. V. BROWN.”

“We certify to the truth of the foregoing statements of Mrs. Brown, in which she refers to us personally; and that on the receipt of the letter from her sister, she told us that everything occurred with regard to the burning in Salisbury, as Mr. Sanders had told her.

“JUDITH B. BENTLEY.

“MRS. DR. R. T. SEARCY.”

“We certify that Rev. C. B. Sanders received his injury by his horse falling, while he was riding on the 5th day of Feb., 1866.

“MRS. D. T. STROTHER.

“MRS. GEORGIA BLANKENSHIP.”

“MERIDIANVILLE, ALA., June 7th, 1876.

“I certify that on the same day or within a few days after Mr. Sanders communicated the account of the burning of Salisbury, N. C., to Mrs. Brown, she made a statement of it to

me, as is set forth in the foregoing narrative; and afterwards when she received her sister's letter, she told me that it confirmed all the facts stated by Mr. Sanders; and that the burning did occur in the night before he gave the information.

“J. W. PRUIT.”

A recent letter from North Carolina states that the fire occurred in Salisbury, Feb. 26th, 1866.

THE “SLEEPING MAN” DESCRIBES THE BROWN
FARM, N. C.

“During the same confinement mentioned in my foregoing statement, in his sleeping state, Mr. Sanders gave my husband and me a minute description of my father's homestead, situated near Mount Ulla, in Rowan, and near the line of Iredell County, N. C.

“In speaking of a division that might be made of the tract of land, he described a certain tree as a beginning point, then proceeded to describe the line to be run, giving courses,

distances, the manner in which the lines would pass certain places ; such as the orchard—the branch—the stock-lot—the barn, etc., with as much accuracy as any one could have possibly done, had he been on the identical spot of ground.

“I lived on the place from my earliest recollection until after I was married.

“Mr. Sanders, as is well known, was never in North Carolina, and I feel satisfied that he had no means of getting a description of the place.

“MRS. M. A. BROWN.”

I certify that I lived a number of years in the immediate vicinity of the above described farm ; and on it one year after I was married ; and I testify to the truth of the above statements of my wife.

J. V. BROWN.

JUNE 9th, 1876.

ADDITIONAL STATEMENTS BY MR. BROWN AND
WIFE.

“We wish to state that when we first began

to witness these peculiar developments of Mr. Sanders, we were very incredulous about their reality. We were indisposed to report what we witnessed, except to a few confidential friends. Indeed we did not want to believe in the reality of these phenomena. And after repeated cases, in which conviction was irresistible, we were disposed to be reticent, because we thought our own veracity would be impeached, or we would be regarded as under delusion or superstition. But now after so long and so intimate an acquaintance with him ; and from our knowledge of his character, intelligence, sincerity, integrity, humility and consecration to the ministry ; his success and usefulness, not only in our congregation, but also in others, (although we cannot explain or comprehend these things,) we unhesitatingly state our conviction of his wonderful capacities in his peculiar spells, as evinced in the foregoing statement of facts.

“J. V. AND M. A. BROWN.”

CHAPTER IV.

Reminiscences, by Rev. M. H. Bone.—Mrs. Donnell's Statement.—Finds a Watch Chain.—Cases by Mrs. Vaughan and Patterson.—Death of Miss Strong.—His sick Family.—A Negro turning Summersaults.—Dinner Chitchat.—Statement by a Colored Woman.—Tricks of a Rat.—Statement by Mrs. Burke and Shoenberger.—Miss Banks struck by Lightning.—Cases by Mrs. Searcy.—Death of Dr. Sheffy.—Writing Poetry.—Miss Hardie's Statement.—Death of a Minister.—Major Woodrooff's Testimony of Character.—The Doctor's Patient.

REV. M. H. BONE'S REMINISCENCES AND OPINIONS.

“REV. G. W. MITCHELL desires that I write something for his forthcoming book in reference to Rev. C. B. Sanders. If Sanders were dead I would say a great deal about him, but as he is a living man, modesty will preclude all attempts at eulogy and confine me to a sober statement of matters of fact; and I allow Mr. Mitchell to make what use of them, in his judgment and prudence, he may see proper.

“I knew nothing of Mr. Sanders until he presented himself to the Presbytery, as a candidate for the ministry. I did not think him possessed of more than ordinary natural ability. I thought with proper training and industry he might attain to usefulness in his calling. In a short time I learned that he was afflicted with something like nervous spasms, which I regarded as discouraging to his becoming a preacher of any eminence.

“My first personal association with him was at a sacramental meeting at New Market; and there not very close, until Sunday night, which occurred in the following way: After church I had retired to my room alone, and having fallen asleep, was awakened by my landlord with a candle in his hand, and Brother Sanders in company. He said he had brought me a bed-fellow; and retired, taking the candle with him. I felt no little alarm at the idea of sleeping with a man that had spasms; especially in a room alone with him, and that room isolated from the family residence.

“Sometime in the night, after he had taken a sweet sleep, which was denied me in consequence of my perturbed state of mind, and looking out for the fit which I anticipated, he began to struggle, with terrible contortions of the muscles, and the while groaning heavily. In about fifteen or twenty minutes, all at once, his muscles relaxed, his groans ceased, and in a sweet, soft, subdued tone he sang a beautiful song. It was the most heavenly music I ever heard. Then he made a short fervent prayer. He then preached a sermon on the ‘Judgment,’ for about twenty-five minutes, which I never heard excelled by any one. My blood returned to its natural channel,—my heart ceased to palpitate,—and I ceased to shudder. My soul was filled with heavenly raptures, and instead of being scared to death, I was surprised and filled with joy unspeakable. He soon fell into a sweet slumber, and so did I. I was not afraid of him now, but regarded him, in my heart, as an angel of peace. I have seen him in like condition very often since.

“Through various vicissitudes, and many and sore trials, Dr. Sanders has worked himself up to his present status before the church and the world; and stands before both pre-eminently a self-made man. In the first place, he has by his industry and application attained a respectable scholarship in the sciences and English literature. These attainments added to his native genius and strength of intellect, eminently qualify him to fill any position to which his laudable ambition may aspire.

“Secondly. His social qualities make him a pleasant companion in any circle in life, while his meekness and unobtrusive manners commend him to the confidence and admiration of all.

“Thirdly. His piety is acknowledged by all to be consistent and profound, ‘commending him to every man’s conscience in the sight of God.’

“Fourthly. But few ministers of the present age surpass him as a pulpit orator: his manner in the pulpit is earnest and persuasive.

“Fifthly. His talents as a sermonizer are surpassed but by few of the most popular ministers. His zeal for the honor of God and the salvation of mankind, his humility and consecration of self, with all he possesses, to the objects of the gospel, render him abundantly useful as a minister of Jesus Christ, under the administration of the Holy Ghost.

“I have never known any man make greater improvement, with like facilities, in the same length of time, than has Dr. Sanders, since he commenced his ministerial career.

“M. H. BONE.”

Mr. Bone is venerable in years, unblemished in character, honored by his church, and esteemed by all who know him.

HE FINDS A GOLD WATCH CHAIN.

“I have known Rev. Mr. Sanders for more than twenty years ; and have the utmost confidence in him, as a Christian gentleman, of much more than ordinary piety and intellectual endowments.

“He is subject to peculiar sleeping spells, as they are generally termed, because no better name can be given to this idiosyncrasy.

“When in this condition he gives manifestations of his wonderful ability of seeing, hearing, and knowing past and present transactions, which it seems, would be impossible for him to know, except under the influence of some inexplicable power or faculty, which neither he (in his normal condition) nor his acquaintances can fathom. I will give one instance among many which have come under my observation.

“Miss Mary Walton, Mr. Sanders and myself left Mooresville, Ala., for Athens, distant about sixteen miles. We were in a carriage. Mr. Sanders and I took the back seat. Soon after starting, Mr. Sanders went into one of his peculiar sleeps, his head leaning on the back curtain of the carriage. After going about six miles Mr. Sanders said, his head still in the same position, with his eyes closed, ‘There, I believe I will get that.’ I called quickly to the driver to stop the carriage; and said to

Mr. S., 'Come, let us get out and get it.' He replied, 'No, I don't believe I will.'

"I said : 'But you *must*. I want it, if you don't.' And getting out, I used a little persuasion, to which he yielded. He got out with his eyes still closed ; for I watched this closely ; and counting aloud sixteen steps, stooped down, caught hold of the hook of a rather heavy gold watch-chain, and drew it out of the sand, which fell from the chain as he drew it up. My eye followed his hand as he stooped, and there was nothing visible to me, till he drew the chain out of the sand. During the time, his eyes were closed, as far as I could discover.

"After getting back into the carriage he still slept.

"Miss Walton then suggested that we put the chain into his vest pocket, then awaken him, and see what he would say. This we did. He seemed surprised when he found the chain in his pocket. When asked how it came there, said ; 'I suppose one of you two put it there.'

“When the facts were told him, he expressed regret at the occurrence.

“He remained that night with the Rev. G. W. Mitchell.

“I have been informed that the owner received the chain.

“This is a true statement of facts.

“MRS. CLARA W. DONNELL.

“ATHENS, ALA., August 4th, 1875.”

Mrs. Donnell, (the widow of the Rev. Robert Donnell, one of the Fathers of the Cumberland church,) is very extensively known and her name is a household word in nearly every family in the church. Her reputation for intelligence and probity is most unquestionable.

“HUNTSVILLE ALA., May 8th, 1876.

“We certify that we have been acquainted with Rev. C. B. Sanders since the year 1869, and were intimately associated with him for several years; he having preached for our congregation a portion of his time, in the vil-

lage of Madison, situated on the Memphis and Charleston Railroad about nine miles west of this city. We have, in a great many instances, been present while he was in his peculiar sleeps ; and have heard him, while in that state, declare that certain occurrences were then taking place, at a distance, sometimes of many miles from where we were at the time ; of the truth of which declarations in every respect, we afterwards obtained unmistakable evidence.

“ On January the 23d, 1869, we were with him at the residence of Mr. W. R. Johnston, who was at that time a merchant living at Madison, and while asleep, walking to and fro in the house, he remarked with evident emotion. ‘Nanie Strong is dead.’ He was asked when she died, he replied, ‘She has *just* died ;’ and gave the hour and minute which are not now recollected.

“ We learned in a short time, that the young lady, (Miss Nanie Strong, did die at her father’s (Mr. Charles Strong’s) house, some six or seven miles north of this city, on the day and

about the hour he made the statement above given.

“And we know he had no means of communication from Mr. Charles Strong’s on the occasion.

“MRS. AMANDA O. VAUGHAN.

“MRS. SOPHA PATTERSON.”

HE TELLS OF THE SICKNESS OF HIS FAMILY.

“MADISON, ALA., June 15th, 1876.

“In 1869 Dr. Sanders spent several days at our house practicing dentistry. One evening he went to a window, and looked in the direction of Mooresville, where he resided, and commenced weeping, showing intense feelings of distress; with exclamations such as, Poor Du., etc. ! (meaning his wife.) Being asked the cause of his distress, he replied: ‘My wife and several children (naming them,) are all sick, and unless I hear from them, I will go home to-morrow on the next train.’ He had left them well.

“A letter from home the next morning informed him of the sickness of his wife and

the children, as he stated to us, and that all were better.

“MRS. S. C. JOHNSTON.

“MRS. SOPHA PATTERSON.”

HE TELLS OF THE NEGRO TURNING SUMMERSAULTS.

“After supper, on another occasion, Mr. Johnston having returned to his store, Dr. Sanders in one of his sleeps, walked to the end of the room and looking in the direction of the store, broke into a hearty laugh, which was continued at intervals for some minutes. He at length remarked, ‘They are having a *lively* time at the store.’

“When Mr. Johnston returned home, we asked him what amusement had they at the store at the time above mentioned? He answered: A negro boy was entertaining the company by turning summersaults over the back of a chair, that afforded them considerable amusement.

“The store was more than three hundred yards distant.

“MRS. S. C. JOHNSTON.

“MRS. SOPHA PATTERSON.”

HE HEARS A DINNER CHIT-CHAT WHEN ONE
MILE DISTANT.

“ On one occasion Mrs. W. R. Johnston, of Madison, in the year 1869 or 1870, and her sister, Mrs. Amanda Vaughan (now of Huntsville,) and Dr. Sanders, upon invitation, spent the day on a social visit with the family of Mr. Richard Jimmarr at his residence, about one mile distant from the village. When dinner was announced, Mr. Sanders was in one of his sleeps. A gentleman dined with Mr. Johnston that day at his residence in the village, Miss Sopha Davis (now Mrs. Patterson, Mooresville) being also at the table, when a conversation was had among them in reference to an arrangement to employ Mr. Sanders to preach a part of his time in the village. Miss Davis remarked that she thought that for a certain salary (naming the amount) his services might be secured; saying also that he had been offered a larger amount (stating the sum) to preach at another place, a greater distance from his home. To

which Mr. Johnston, in a jocular manner, replied, 'That he had never preached, but if they would give him that amount, he believed he would try it.'

"After the visiting party returned late that evening, Mr. Sanders handed a note to one of the family with the request to hand it to Mr. Johnston. In the note he said: 'Brother Johnston, do you think you could take charge of my little church in the valley, if they will give you the amount proposed to me? as you said, you never had preached, but believed you would try for that amount.'

"None of those who heard Mr. Johnston's remarks, had communicated anything in reference thereto to Mr. Sanders.

"I testify to the truth of the foregoing statements, so far as they relate to the visit to Mr. Jimmarr's and what took place at my home on our return.

"MRS. SERAPH. C. JOHNSTON."
MADISON, ALA., June 5th, 1876.

"I certify that I heard the conversation at

Mr. Johnston's table, and that all the facts are correct in reference thereto, as before written.

"MRS. SOPHIA PATTERSON."

THE SLEEPING PREACHER TELLS WHAT A RAT
IS DOING.

"MERIDIANVILLE, ALA., May 11th, 1876.

"I certify that I lived with Rev. C. B. Sanders, in this place, in the year 1866, and performed the duties of house-servant. I witnessed, almost daily, his peculiar spells of what was called going asleep; when he would tell where things were in the dark, when nobody else could see them; and would sing and pray and preach, and such like things.

"Once, when I had washed and ironed the clothes and had taken them up stairs, and laid them on a big trunk, and had come down again, Mr. Sanders was asleep then, and he said, 'Run, Sue! run! a rat has got one of our handkerchiefs, and is running off with it.' I and a white woman ran up stairs, and found, sure enough, a rat had pulled the handkerchief off

the trunk, and nearly clear into a hole through the ceiling just at the top of the wash-board. This took place in the night just after supper.

“MRS. SUSAN FRIEND, Col’d.”

(Attest,)

“SARAH E. BENTLEY.

“EMMA A. WARE.”

“This is to say that Susan Friend has lived in this community for quite a number of years ; and that she is regarded by all as a truthful and honest person ; and is considerably above the average negro in these respects.

“A. J. BENTLEY.

“J. W. PRUIT.”

THE SLEEPING PREACHER TELLS OF A YOUNG
LADY BEING STRUCK WITH LIGHTNING.

“In the summer of 1867, our sister Nannie Strong was on a visit to the family of the Rev. C B. Sanders, in the village of Meridianville. On her return home on the next morning, two and a half miles from the village, she related to our family in our hearing, the follow-

ing, viz.: That Mr. Sanders, in one of his sleeping spells, announced to her and others, one of whom was our cousin, Miss Sallie Humphrey, (now Mrs. Wines, of Chicago, Ill.) that Miss Mattie Banks was just then struck with lightning, at her father's residence in Decatur, Alabama, about thirty-five miles distant. He exclaimed, 'O how she suffers!' He then described how she was burnt; speaking of one of her arms, particularly, as being much injured.

"Nannie then said to us that she would watch the next paper to see if it gave any account of Miss Banks being thus injured; that there were some who regarded Mr. Sanders as a humbug; but if this case proved to be true, then *she* would be convinced.

"When the paper came, sure enough the case was reported as having occurred at the time and with the particular injuries, as our sister stated to us, as above given.

"MRS. HENRIETTA BURKE.

"MRS. FANNIE SHOENBERGER.

June 10th, 1876."

THE SLEEPING PREACHER ANNOUNCES THE DEATH
OF DR. SHEFFY.

“During the prevalence of cholera in Huntsville, Ala., in 1866, Rev. C. B. Sanders lived across the street from our residence in Meridianville.

“Early one morning a lady (Mrs. Ed. Douglass) who had spent the night at his house, on my calling, told me that Mr. Sanders during the night, between twelve and one o'clock, seemed to be in distress, and remarked ‘Poor fellow; he is gone!’ She asked him, who? He replied, ‘Dr. Sheffy.’

“I immediately went into the house; and his wife said also that Dr. Sanders said that night, ‘Dr. Sheffy died at 12½ o'clock.’

“My husband, Dr. R. T. Searcy, made a professional visit, early next morning, on the road leading to Huntsville, and met a messenger with a note from Dr. Erskine of Huntsville, in reference to the sickness of my brother, Dr. J. Jeff. Demont, a partner of Dr. Sheffy, and

who also had cholera. At the close of the letter Dr. Erskine said ; ‘ Dr. Sheffy, poor fellow, died at half past twelve last night.’

“ MRS. DR. R. T. SEARCY.

DECATUR, ALA., June 15th, 1876.”

THE SLEEPING PREACHER WRITES VERSES OF
THANKS.

“ On another occasion when I was present, Dr. Sanders asked for pencil and paper, and putting them under the cover (for he was in bed,) and pulling it up close around his neck, wrote something that seemed to afford him much amusement while writing.

“ Very soon afterwards a lady, living a mile distant, came in and said to him : ‘ Dr. Sanders, I have brought you some sugar candy which I made expressly for you ;’ and handed it to him. At the same time he handed her the paper on which he had written. After reading it, she handed it to me. I read it, and found it to be a lengthy piece of poetry, in reference

to the lady making the candy, and expressing his thanks for the favor.

“MRS. DR. R. T. SEARCY.

DECATUR, ALA., June 15th, 1876.”

HE ANNOUNCES THE DEATH OF REV. A. F.
DRISKELL.

“HUNTSVILLE, ALA., May 11th, 1876.

“I certify that in the spring of 1875 I spent several months in the family of Rev. C. B. Sanders, in Maysville, in this (Madison) county, and often was present when he had spells of what is called nervous sleeps.

“During the latter part of a spell of sickness, by which he was confined to bed about two weeks, at a late hour one night, while his wife and I were sitting up with him, addressing his wife, he said, as near as I can remember, ‘That dear old preacher is about leaving his labor on earth for his reward in heaven.’ His wife asked, ‘Who?’ He replied,

“‘The Rev. A. F. Driskell.’

"She asked, 'What is the matter, is he sick?'

"He replied, 'He is now dying.'

"Rev. Wm. McQueen came in to see Mr. Sanders on the next Sabbath morning, only a few days after this, and reported in my presence that Brother Driskell was dead. And when asked by Mrs. Sanders at what time his death took place, he answered by stating the time, which was, as nearly as we could remember it, about the same hour of the night, and on the same night, that Mr. Sanders made the statement above mentioned.

"MISS FLORENCE HARDIE."

I learn the distance between Maysville and Rev. Mr. Driskell's residence where he died, is about twenty miles.

MAJOR WOODROOF'S TESTIMONY OF CHARACTER,
ETC.

"MOORESVILLE, ALA., June 16, 1876

"I have been personally acquainted with

Rev. C. B. Sanders since 1857, and intimately for the last ten years, he having often spent days and nights, and while practicing dentistry, even weeks, in succession in my family; and afterwards, while visiting our village as our regular ministerial supply. He also lived in my immediate vicinity in this village, from the latter part of 1867 to October, 1869. I have seen him in these sleeps more than a hundred times, by day and by night. I have witnessed his peculiar sufferings in all their variety, from the slightest, to those of indescribably intense suffering. I have seen him seized often with what seemed to be congestion of the lungs; and in some instances, when respiration and pulse entirely ceased for the space of from one to three minutes; when those present, in some instances, pronounced him dead. I have witnessed almost every variety of mental phenomena, peculiar to him in his sleeps; have heard him talk on a variety of subjects with marked intelligence; sometimes in the most serious mood; sometimes in most pathetic strains; and at others,

in a very facetious manner. I have often seen him join my children, for a while, in their juvenile sports. I have heard him sing, pray, and even preach in many instances; I have heard him very often speak of occurrences transpiring so remote that it was impossible for him, in a natural way, to see them, and of events already transpired, of the reality of which, upon inquiry or investigation, I had the most indubitable evidence. I have seen him write often with his eyes bandaged, also in the dark, as accurately as if his eyes were open in the light. I have also, in various instances, seen him read a newspaper in this condition with entire accuracy.

“I have never known anything in his life, or conversations, incompatible with the strictest propriety in a gentleman or Christian. As a minister, he is highly esteemed; and his usefulness is manifest to all who are acquainted with his labors in the gospel.

“J. W. WOODROOF.”

THE SLEEPING PREACHER'S REPORT IN REFERENCE TO THE DOCTOR'S PATIENT.

“MOORESVILLE, Ala., June 14th, 1876.

“As well as I remember it was in the latter part of the year 1866 I had a sick neighbor, living about two and a half miles from our village, upon whom Dr. W. T. Thach was attending. After having made a visit to his patient, the doctor called at my house after supper, Dr. Sanders being present and in one of his sleeps. I inquired of Dr. Thach about his patient. After stating that his case was critical, he asked Dr. Sanders how the sick man was then doing? Sanders replied, ‘He is no worse than when you left him, but his wife has made a mistake in giving the medicine, and has not followed your directions. You left two different powders to be given, one in a white, the other in a blue paper, directing her which to give first; and if certain results followed, then to give the other. But I think her mistake will do no harm.’

“Dr. Thach then asked him if he knew of

what the powders were composed ? He replied by telling the component parts of each.

“I sought a private opportunity, before Dr. Thach left my house, and inquired if the description given by Dr. Sanders of the powders, and the directions for administering them were correct? He replied that they were in every particular.

Dr. Thach visited his patient on the next morning. On his return, I called on him to know how my sick friend was. He said he was no worse than the day before. I then inquired in reference to the giving of the powders the previous night. He told me that the sick man's wife met him on the portico on his arrival, and, with evident anxiety, at once said that she made a mistake last night and gave the wrong powder ; and asked if it would injure her husband. She said she almost decided to send for him, as soon as she discovered her mistake ; but upon waiting awhile, she could discover no unfavorable results, and consequently did not send.

“J. W. WOODROOF.”

CHAPTER V.

i

Letter of Rev. N. T. Power.—What he Witnessed.—Cases by Captain Hampton and wife.—Surgical Operation.—The Lunatic.—Attempted Trade.—Statement by the Carter Family.—Writing a Letter.—Finding a Pencil.—Statement by Mrs. Wooton.—Her Letter Copied.—Cases by Mr. Buchanan.—Secret Troubles — Partnership.—Conversation.—Covenant.—Diagnosis.—Mrs. Judge Mark's Statement.—Reading French.—Rev. M. H. Bone's Statement.—A Sermon Reported.—Copies Mitchell's Letter.—Rev. R. M. Tinnon's Statement.—Extract from a Speech Reported.

WHAT REV. N. T. POWER SAW AND HEARD.

“SALEM, Tenn., July 5th, 1876.

“REV. G. W. MITCHELL, Athens, Ala :—
Dear Brother—I received your letter sometime ago, and have been waiting and trying to call to mind something that would be of importance to you ; but never once dreaming that I would be called on to state what I had heard and seen

in reference to Brother Sanders, I cannot at this time say much that will be of interest.

“I have known him intimately, about, I think, twenty years. His spells (as I will call them) for many years were attended with great suffering, during which he would talk, pray, sing and preach, all of which were performed as well as I ever heard him do in the pulpit. About, I think, fifteen years ago, I was at his house one cold day when he had a spell and lay down on his bed. His wife covered him up. He sang a hymn, took a text and preached a good sermon. When through he pulls out his watch, his hands and watch being under the cover, and his eyes shut, and told the time of day to a minute, as I ascertained by examination. He then called for paper, which was given him ; pulled out his pencil, all being under cover, and his eyes being shut, and wrote about half of a page, which was well done ;—following the lines, words and spaces well proportioned, orthography good, *i*'s dotted, *t*'s crossed, and punctuation faultless.

“For several years past I have not been so much with him as formerly. My observation is that his sufferings have not been so much of late as formerly.

“I esteem Brother Sanders as a high toned Christian gentleman, a minister of more than ordinary ability, and one of the most companionable preachers I have ever known.

“Yours in best bonds,

“N. T. POWER.”

Rev. N. T. Power is one of the most prominent members of Tennessee Presbytery, and no man's veracity is more unquestionable than his where he is known.

AUTHOR.

“LEIGHTON, Lawrence Co., Ala.

“I first became acquainted with Rev. C. B. Sanders in the spring of 1867. From that period he spent much of his time for some two years, preaching to a congregation (Mt. Pleasant) in our vicinity, and practicing dentistry in

this community, and often was in my family for days in succession. I witnessed many of his peculiar spells, usually called sleeps, both by day and by night, in which he manifested remarkable phenomena of seeing, hearing and writing in an unnatural way."

THE SLEEPING PREACHER GIVES DIRECTIONS
ABOUT A CASE OF SURGERY.

"In the latter part of the summer of 1867, Dr. Kumpe performed a surgical operation for Miss Matilda Hampton, (my sister,) at my house, to prepare her for having a set of artificial teeth.

"One night while the doctor was dressing the mouth, Mr. Sanders, in one of his sleeps, told me to inform Dr. Kumpe, that he had made a mistake; and that he ought to fix the application right. Upon my reporting to the doctor, he examined, and said that he found what Mr. Sanders said was true. When this occurred Mr. Sanders was in his room down stairs, and Dr. Kumpe and my sister in a room up stairs."

THE SLEEPING PREACHER TELLS WHERE TO
LOOK FOR THE LOST DERANGED WOMAN.

“On another occasion a woman living near Lagrange, on the mountain, about seven miles distant, in a state of mental derangement, made her escape from home; and after search, no information was obtained in regard to her until next morning, when a gentleman came to my house, and requested me to inquire of Dr. Sanders, if he could give any information about her. I asked Mr. Sanders if he had any memorandum in his book about the case. He was then in his normal condition, and it was a common thing with him, during the night in his spells, to make memorandums of passing events in a blank book. He immediately looked over his book, and said he found a statement of a deranged woman having been at a certain house, giving the hour of the night (not now recollected,) and that by going there, they could get on her track by which they could find her.

“On the following night, in his sleep, Dr.

Sanders told us that the deranged woman was found. By nine o'clock the next morning we obtained reliable evidence that, acting upon the information Dr. Sanders gave, she was traced from the house he mentioned, and found, and that all he said concerning the case was true."

THE SLEEPING PREACHER TELLS ABOUT THE
ATTEMPTED OXEN TRADE.

"On another occasion a man, by the name of Eckerberger, came to my house early one morning for the purpose of buying a yoke of oxen. I wished to sell a wagon also with them; but as he did not want the wagon, we failed to make the trade. I returned to the room where Dr. Sanders was lying in bed, in one of his sleeps. He immediately asked me why I did not make the trade with that 'Ugly bugger;' thus facetiously naming Mr. Eckerberger. I replied 'you seem to know as much about it as I do; so you can tell why.' He then stated all the propositions I made, and the reasons that influenced my mind in reference to the matter,

which prevented the trade; and I am confident no one reported to him the conversation I had with Mr. Eckerberger, or even heard it at all.

“M. B. HAMPTON.”

“I certify that I was present, and witnessed the facts set forth in the foregoing statements of my husband, or heard them spoken of by him when they occurred, in reference to the instances where I was not present.

“MRS. M. B. HAMPTON.”

Captain Hampton is a prominent farmer, and a member of the Alabama Legislature.

THE SLEEPING PREACHER DETECTS A YOUNG
LADY WRITING TO HER SWEETHEART.

“LEIGHTON, Ala., June 27th, 1876.

“Sometime in the year 1867, Rev. C. B. Sanders first visited our house; and for the space of twelve months or more was often with us for several days in succession. While with us, he had many of what are commonly called his “sleeping spells,” which occurred at irregu-

lar intervals ; sometimes having from one to a half dozen or more in the course of twenty-four hours, continuing from a few minutes to several hours, and even for several days in succession. These attacks were evidently involuntary, as he would earnestly request us often to keep him awake as long as we could. They were attended also with more or less physical suffering ; particularly his head, which always suffered, as well as his lungs ; sometimes apparently suffering but slightly, at other times most severely.

“ In some instances in these spells he was very social and would speak of things he saw, which were invisible to others ; or of what he heard at a distance beyond the natural range of hearing.

“ Sometimes he would write a great deal in the dark, or under the bed cover, and with his eyes heavily bandaged ; also would walk in such a case with as much facility as if awake and in the light.

“ We could relate a great number of in-

stances, in which we witnessed such like exhibitions of his peculiar, if not unnatural, capacities.

“On one occasion a young lady boarding with us was engaged in writing, in a room separated from the one in which Mr. Sanders and we were seated by a solid wall without a door or other aperture. Mr. Sanders being asleep, was observed by us looking intently in the direction of the young lady, and laughing. He then said, ‘Just see what that child is writing. Now she is underscoring.’ And thus continued for a time laughing and making remarks in regard to the character of the letter. One of our company went into the room and found the young lady writing and underscoring as he had described, and it was ascertained that the cause of his amusement was the fact, that she was writing to her sweetheart. And when she came into the room where we were, he pointed his finger towards her; and she blushing, showed the letter she was writing, which was a direct answer to her sweetheart’s proposal.

“ When in these sleeps he would sing songs most beautifully. If asked when awake to sing the same, he would in some cases say, he would with pleasure if he knew the words, but that he had never seen them.”

HE FINDS A SILVER PENCIL.

“ While sitting in our parlor one day he remarked, ‘I see something out yonder.’ And being near an open window, he immediately passed out of it, and went to the outer side of the yard, and from a pile of rubbish that had lain there for years, unearthed a tarnished silver pencil. Every circumstance showed that it had lain there a long time.

“ J. W. CARTER.

“ MRS. J. W. CARTER.

Daughters.

“ MRS. SALLIE E. KING,

“ MISS ALABAMA CARTER,

“ MISS ELLA CARTER,

Mr. Carter and family are prominent in the Leighton valley.

HE TELLS A YOUNG LADY OF A LETTER SHE
HAD RECEIVED FROM HER SWEETHEART.

“LEIGHTON, Ala., June 28th, 1876.

“In the month of August, 1867, I got a letter from the post-office in this place, put it in my pocket, and got on the railroad train for Mooresville, Alabama. I found Dr. Sanders also on the train. After a short time, while reading my letter I discovered Dr. Sanders was asleep, (for I was familiarly acquainted with him) and busily engaged writing on his hand with his finger, which he was in the habit of doing when he had no paper at hand.

“When he had finished, he came to my seat, which was in the rear of his, and asked me in a jocular mood, from whom was my letter? I declined telling him. He remarked that he knew. That $X + Y = Z$ had written a copy of it. That it was from Mr. —— (naming in a familiar way Mr. Wooton whom I afterwards married). And he made sufficient quotations from the letter to fully convince me

that he had a correct copy, and he had had no way whatever to have ascertained any of its contents, only his peculiar way of seeing, which was common with him in his nervous sleeps.

“MRS. HATTIE ABERNATHY WOOTON.”

J. W. BUCHANAN'S STATEMENTS.

“WINCHESTER, Tenn., June 19th, 1876.

“G. W. MITCHELL—Dear Sir:—Having learned from some of my friends that you are writing a history of the life of Brother Sanders, I thought I would give you a statement of a few things that occurred while he was visiting this place in 1874, attending Presbytery; he was with Dr. Thach, of Mooresville, Ala., having been my guest during its sessions.

“I, nor any of my family, had been introduced to him before he came to my house on this occasion.

“The first evening after he arrived, soon after tea, he went into an abnormal condition, and seemed to suffer intensely, his pulse beat

violently, and his skull seemed to part in front about one-half inch."

HE TELLS MR. BUCHANAN OF SOME TROUBLE

HE HAD.

"The first thing he said to me was—
'Brother Buchanan, you were troubled in your mind to-day very much about your hands—thought they were playing off on you, but was not certain ; and therefore you did not say anything to them about it.' The facts were that way.

"I had left a lot of several hands at work, and went to Dechard, having said nothing to them about going. As I returned, one standing at the door, gave a whistle, as I supposed to warn the others to be at work. Of this I had not said anything to any one. Brother Sanders then told me that I had two partners in business, and what duties each performed, which was also true. This partnership was formed but a few days previous, and neither of the firm had said anything to him about our respective duties."

TELLS MR. BUCHANAN OF HAVING HAD A CON-
VERSATION ABOUT HIM.

“He then said, ‘Brother Buchanan, you had a talk with a friend about me, away off from here, and he said to you, “Buchanan, you are a man of too much sense to believe any such things as these, you are telling me about Mr. Sanders.”’

“This conversation to which he alluded, I had with a friend in West Tennessee, about two years before; and it had almost slipped my mind. I had been telling my friend of the extraordinary things I had heard about Brother Sanders; and particularly about one occurrence that happened with a friend of mine, a man whose veracity I could not doubt, which caused my friend in West Tennessee to make the remark to which Brother Sanders alluded.”

HE TELLS MR. B. OF HIS COVENANT WITH THE
LORD.

“He also said to me, ‘Brother Buchanan, you have promised the Lord to do a certain

thing, and you have not just exactly, as yet, done it,' which was so.

"I had determined to give a certain per cent of my net earnings in business to the cause of God; had from year to year credited the amount of net earnings and debited the amounts contributed, which did not balance the earnings. No one, not even my wife, knew anything about it. I had never told any one about donating and keeping an account in that way."

HE GIVES THE DIAGNOSIS OF MRS. B.'S LUNGS, ETC.

"He also said to my wife, 'Sister Buchanan, you have been taking medicine for your lungs, and it has done you more harm than good. You think your lungs are very much diseased, but your right lung is perfectly sound. Your left has a stoppage of one of the blood-vessels; I see its action.' He then appealed to Dr. Thach if it was not so? But then said: 'You cannot see it, but come and feel her pulse and see its irregularity.'

"I was sitting on the opposite side of the

room. He said to me to see how fast her pulse beats. I timed them by my watch, and told him the number of beats per minute. He said 'No. Try again.' I then took very particular pains, and reported the number. He replied; 'that is right.'

"He then described to us how my wife had been afflicted for several years, describing her feelings, she said, as well as she could have done herself."

HE TELLS MRS. B. ABOUT USING SPECTACLES.

"Some few weeks before Brother Sanders came to my house, my wife's mother gave her, as a keepsake, a pair of spectacles her deceased brother had been using. My wife tried them, and remarked to her mother, 'They seem to draw my eyes, or hurt them. I don't think it will do for me to use them.'

"My wife had never used glasses, and no one from her appearance would have supposed she needed them. Brother Sanders having not heard from any of us anything about the case, said; 'sis-

ter Buchanan, you are using glasses you think don't suit you. My glasses will just suit you.'

"She took them and went into another room, where no one in the room we were in could see her, and picked up a book to read. And the very moment she commenced to read, (as she said,) he said to her, 'Can't you see a good deal better with my glasses?' She answered that they exactly suited.

"Brother Sanders and Dr. Thach were with us about one week and spent every night while here, except one, at my house. I sat up a great portion of time with him during the nights, and Dr. Thach and other members of my family the balance. I do not think he slept any sound or natural sleep while with us. Dr. Thach was completely worn down and became so nervous, he was at last compelled to go to his room to sleep. Brother Sanders seemed to be fresher and more lively when he left than the evening he came.

"I am not a member of your church, but of the Presbyterian church. Yours, etc.,

"J. W. BUCHANAN."

HE COMMENTS ON READINGS OF THE SCRIPTURES
IN FRENCH.

“ WINCHESTER, Tenn., Jan. 25th, 1876.

“ REV. JAS. CAMPBELL—Dear Brother:—I have read the letter of Brother G. W. Mitchell addressed to you, requesting a statement from me of the phenomena exhibited by Brother Sanders at my home, during his visit, while the Tennessee Presbytery was in session at Winchester, in the spring of 1874.

“ The session was considerably advanced at the time of his visit; and as he had been actively participating in its labors, he was much fatigued. His visit was after service at night. Soon after his arrival he fell into a clairvoyant state (if that be the proper term to describe it). Without entering into details, it is enough to say, he seemed to be oblivious of anything transpiring around him, except all matters pertaining to religion.

“ It was said by some one present that he had the power to comprehend any foreign

tongue while in that condition. I was requested to read a chapter from my French Bible in his hearing, for the purpose of testing his ability to comprehend it.

“I selected parts of several chapters from the New Testament; and while I read he manifested the clearest conception of every part by the most apposite commentary upon the several texts.

“I was informed at the time by others, and subsequently by Brother Sanders, that he had no knowledge of the French language. It is proper to add that there was nothing in the pronunciation of the words in French which could suggest the sense to an English scholar.

“Other unusual phenomena occurred the same evening, but not sufficiently remarkable to warrant an express mention.

“I suppose this comprehends all you desire from me on the subject.

“Very respectfully and truly

Your Friend,

“(MRS.) NOVELLA MARKS.”

Mrs. Marks is the wife of Chancellor — Marks, and has reputation for scholarly attainments, as well as purity of christian character.

HE REPORTS A SERMON PREACHED BY REV. G.
W. MITCHELL.

“On Tuesday night after the fourth Sabbath of September, 1873, I heard Rev. G. W. Mitchell preach a sermon in Meridianville, Alabama, at the close of the meeting of Tennessee Presbytery, from these words: ‘In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.’ Eph. I: 13, 14.

“The divisions of the subject and the manner of treating them were so clear and perspicuous that they made a deep and abiding impression upon my mind, not made by common sermons.

“I did not see Brother Sanders afterwards,

nor hear any one speak of the sermon until about the 1st of November, when I met him in the town of Madison at the house of Mr. W. B. Johnston. In a conversation with Brother Sanders, I referred to the sermon above mentioned. He said, 'I have it.' And took from his pocket a memorandum book from which he read the divisions and subdivisions of that sermon, as well as I could recollect them, precisely as Mitchell had preached them on that occasion.

"Sanders having left the meeting before Mitchell preached the sermon, I asked him where he had seen him to get those notes? He in a smiling humor replied that he had not seen Brother Mitchell since he preached the sermon, nor had he heard any one mention the subject. He added $X + Y = Z$ had furnished him the copy. I did not understand whom he meant until he explained it.

"M. H. BONE."

MAYSVILLE, Ala., Sept. 7th, 1876.

"I had not seen Brother Sanders from the time he left the meeting referred to in the

above, at Meridianville, until after the interview he had with Rev. M. H. Bone at Madison, nor had I any communication with him. I had never furnished a copy of the division and subdivisions of that sermon to any one whatever; I had never written them even for my own use.

“G. W. MITCHELL.”

HE COPIES A LETTER FROM MR. MITCHELL BEFORE HE GOT IT.

“On Wednesday, the 29th day of March, 1876, I wrote and mailed in Athens, Alabama, a letter to Rev. C. B. Sanders, directed to Brownsboro, Alabama, a railroad village eleven miles east of Huntsville, and one and three-quarter miles from Maysville, the residence of Mr. Sanders. On the 31st, I received in Athens by mail a letter dated the 30th, in answer to mine of the 29th, signed, ‘ $X+Y=Z$,’ the peculiar and invariable signature of Mr. Sanders when in his nervous sleeps. In this answer he commences by saying, ‘Since your letter of the 29th inst. has passed me, and by

a copy of it I see your intentions, I will not look for you before Saturday,' etc., etc.

"On Saturday, the 1st day of April, I went per rail to Brownsboro, arriving there about four o'clock, P. M. About half past five o'clock Mr. Sanders, with conveyance, came to take me home with him. He stepped into the post-office, got his mail and immediately came into Mr. Gilliam's store, just across the road. Mr. Gilliam and Mr. Sanford, railroad and telegraph agent, were present. Before he took his seat, Mr. Sanders, looking over his lot of several letters, remarked 'Brother Mitchell, you might as well have brought this letter with you in your pocket.' I asked him if it was the last one I wrote to him. He, opening the letter by pinching off the end of the envelope, replied, 'I don't know whether it is the last you wrote or not; but it is the one written on the 29th.' I simply replied, 'I have gotten an answer to the last one any how.'

"In a short time we reached his house, when he at once called for a light (the evening

being cloudy and dusky), and remarked, 'I have a copy of your letter I got this evening, written by $X+Y=Z$, and I am anxious to compare them.' He brought the copy and we compared it with the letter and found in it no variation from the original letter.

"In the paper, on which the copy is written, is the following prefix to the copy, viz., 'Rural Hill, 30 day, 3 mo. 2 o'clock. 41 m. A. M. The following letter from Rev. Mr. Mitchell of Athens to My Casket gone by. $X+Y=Z$.' Then followed the copy.

"G. W. MITCHELL."

"In regard to the facts above stated of Mr. Sanders opening his letter from Mr. Mitchell, and the accompanying remarks by him and Mr. Mitchell in reference to their correspondence, I certify that I witnessed the same; and unhesitatingly affirm that the above statements are true.

"S. W. SANFORD."

BROWNSBORO, Ala., April 4th, 1876.

"I witnessed all the above, but the remark

of Mr. Mitchell, 'that he had received an answer,' etc.

"R. L. GILLIAM."

BROWNSBORO, April 4th, 1876.

"We, citizens of Madison County, Ala., certify that, being in the village of Maysville, in said county, on the 3d day of April, 1876, we carefully compared the letter written by Rev. G. W. Mitchell at Athens, Ala., dated March 29th, 1876, to Rev. C. B. Sanders, Brownsboro, Ala., and the copy of the same signed $X + Y = Z$, which purports to have been written at 'Rural Hill,' (the name by which Rev. C. B. Sanders designates his residence in the immediate vicinity of Maysville,) dated March 30th, 1876, at 2 o'clock 41 min. A. M., and found that the copy in its dates, words, and all its sectional divisions, exactly corresponded with the original. And we further declare, from our personal knowledge of Rev. C. B. Sanders and Rev. G. W. Mitchell, that

we have the fullest confidence in their veracity.

“B. F. LAWLER,

“A. F. BLAIR,

“JEHU LAWLER,

“L. F. LAMBERSON.”

The original papers are preserved by the author.

HE TELLS REV. MR. TINNON HOW HE USED A PART
OF AN OLD SPEECH IN A SERMON.

“HUNTSVILLE, Ala., July 31st, 1876.

“Dear Brother Mitchell:—Enclosed please find the statement desired of me in your letter.

“About the second week in October, 1875, I was absent from home until Friday night.

“On Saturday, while hastily preparing a sermon, I remembered that I had treated the subject I was then considering, in a speech delivered about five years before. This speech was filed away in an old box with a sliding lid. I took it out, found the part I desired to use, and fitted it into my sermon almost without

change. I made no mention of the fact to any one.

“On the night of April the 24th, 1876, I was with Rev. C. B. Sanders and yourself at the house of Rev. James Campbell in Winchester, Tennessee. Sanders was in his ‘peculiar sleep,’ so called.

“Among other things, he told me of the circumstance narrated above. Told it just as it happened, with all its details, and expressed himself as ‘being considerably amused at the ingenuity I evinced, in dovetailing that old speech into a sermon.’

“I need not add that I was astonished at his knowledge of this fact; for I had not mentioned it, even to my wife.

“R. M. TINNON.”

“I heard Sanders make the statements to Brother Tinnon which he has given above. Mr. Tinnon is pastor of the Cumberland Presbyterian Church in the city of Huntsville, and highly esteemed by all who know him.

“G. W. MITCHELL.”

CHAPTER VI.

Pruit's Testimony of Character.—Esquire Bently's lost Keys.—Dr. Shelby's Statement.—Tells the Time.—Statement by Thach and White.—Finding Money.—Statement by Dr. McDonnold.—Diagnosis.—Statement by Dr. Metcalf.—A riotous Man.—Statements by Rev. J. Campbell.—Finding a Nickel.—A Man's History.—Thach and White's Statement.—Shooting in the Dark.—Statement by F. H. Peebles.—Finding Money.—Certificate of Mr. Crosno and Others.—Coin dropped from the Train.—Dr. Cowan's Certificate.

J. W. PRUIT'S TESTIMONY OF CHARACTER, ETC.

“My acquaintance with Rev. C. B. Sanders commenced more than twenty years since, at a revival meeting at Union Chapel Church (situated about fourteen miles, a few miles north of west, from Huntsville), where and when I witnessed his religious conversion. From this time I have known a great deal of his history as a man, as a christian minister, and as the subject of remarkable physical afflictions, and also of wonderful mental phenomena.

“He has uniformly maintained the reputation of an upright and every way a worthy citizen of strict morals and unblemished religious, and ministerial character.

“With the exception of a few years, which he spent at Athens and Mooresville in an adjoining county, he has lived from his birth in this county ; several years a near neighbor to me, and always within the distance of twelve miles. For a number of years, he was the pastor of the church in this village, of the session of which I was then, and still am a member.

“I have, in many instances, while in his peculiar spells, seen him (with pencil) write compositions of various kinds, and various lengths ; performing the same under the bed-clothes drawn up to his chin sometimes, with his eyes closed, or, as at other times with them bandaged, or covered with wet towels, which were thus applied to mitigate their suffering.

“I have heard him, in these spells, talk on various topics with more than his ordinary intelligence ; sing beautifully and with a peculiar

tenderness and pathos; pray most fervently; and preach with remarkable brilliancy of thought and sublimity of expression. And I know that these things, which were of frequent occurrence, were witnessed by scores, and some of them by even hundreds of persons, through the course of from fifteen to twenty years.

“Many of my neighbors have told me, from time to time, of remarkable developments he had made to them, of the truth of which they had the most unquestionably satisfactory evidence

“J. W. PRUIT.”

MERIDIANVILLE, Madison, Co., Ala., June 7th, 1876.

THE SLEEPING MAN FINDS ESQR. BENTLEY'S KEYS

“STATE OF ALA., MADISON CO.,

MERIDIANVILLE, May 10th, 1876.

“In 1867, I lived two and a half miles east of this village, on what is known as the Harris place, on the other side of Brier Fork Creek; and was engaged in selling goods in this place, spending the nights at home.

“Some time during the summer a bunch of keys, among which was my wheat-garner key, was lost. After a lapse of about one week, I requested Mr. Wm. White, who was employed in the store, and boarded at Rev. C. B. Sanders’ in the village, on going to his dinner, to ask him to tell me where my keys were. On his return Mr. White said, he made the request; but Mr. Sanders paid no attention to what he said, he being in one of his spells. However, during the same afternoon, while my younger sister, in company with other persons, was at his house, he told her that my keys were under the steps at the west door of my dwelling. In consequence of this information I returned home earlier than usual. As soon as I arrived, I told my wife what I had heard. She ran immediately and found the keys under the door-step, just as Mr. Sanders had said; and somewhat rusty. They must have been thrown there a week before by a little child that played about the house.

“I add that I know Mr. Sanders had not

been in my house, nor on the place for at least twelve months before that time.

“A. J. BENTLEY.”

“We, the undersigned, certify that the above statements are true, as far as they relate to us personally; and that we heard all the particulars, as above mentioned, at the time they occurred.

“MRS. JOSEPHINE E. BENTLEY.

“MISS MARY A. BENTLEY.”

THE SLEEPING MAN TELLS THE TIME BY WATCH
AND CLOCK WITH EYES CLOSED. REPORTED
BY D. SHELBY, M. D.

“NEAR HUNTSVILLE, Ala., June 9th, 1876.

“REV. G. W. MITCHELL—Dear Sir:—In compliance with your request, I make the following statement in reference to the Rev. C. B. Sanders.

“I have known him from early boyhood. He has always had reputation as an upright, moral man, and a good citizen.

“Some time before the war, he became somnambule, and partially clairvoyant. In the somnambule state, often, he would talk in the most beautiful and eloquent style, exhibiting a vigor, range, depth and grasp of thought truly wonderful.

“On one occasion, while in the somnolent condition, I knew him to tell the precise time by his watch with his eyes closed. In order to test farther his clairvoyant power, I asked the time by the clock in the adjoining room. He raised his head as if looking in the proper direction, but eyes shut, and answered quickly. I stepped to the door four or five feet distant, and found that he was correct in his statement. A plastered wall intervened.

“Other facts of like kind have occurred in my presence, but are not sufficiently well remembered now to relate them with accuracy.

“Very Respectfully,

“D. SHELBY.”

“MOORESVILLE, Ala., June 12th, 1876.

“We certify, that sometime during the year

1875, one night before we retired to bed, Dr. Sanders in one of his sleeps said to us, 'I see some money down yonder, I believe I will go and get it. If you wish you all may go with me.' We asked where it was? He replied, 'It is on the bank of the creek, below the bend, and near what you call "the widow's hole;" it is a ten dollar bill.'

"We set out at once, and on reaching the place, we saw him pick up a bill of money, folded up, as, he said, 'It fell out of a man's vest pocket. The rascal who dropped it, stole it.' We then returned back to our room, and upon unfolding it, we found it was a ten dollar bill.

"From the time he arrived at the village on Saturday evening, until this event, except what time we slept that night, we were with Mr. Sanders, and know that he was not near the place where he found the money, which was about one mile distant.

"Within a short time of the above occurrence, in one of his sleeps, he said to us one

night, 'I see a five dollar bill in the road near Mr. R. H. Hafley's.'

"It was lost by a man on his leaving town this evening, who had been dunned for his church subscription; and who lied, saying "I have no money." Let's go and get it.' We immediately proceeded to the place, about one-half mile distant, and found the money as he had described it.

"In the month of February also the same year, from eight to nine o'clock one night, in one of his spells, he remarked to us: 'I see a half dollar. Let's go and get it.' We asked him where? He replied: 'In a lot on the other side of the brick house.' We then started in company with him, without a light, it being a dark night, to go and get it. When about half the distance, he remarked: 'I have made a mistake. It is a dollar instead of a half.'

"When we reached the place he stooped down by the fence, putting his hand through the crack, and removing a little dirt, brought out the dollar and handed it to one of us.

“On the way back, the distance being about two hundred and fifty yards, he told us the date on the dollar. When we reached the house, on a close examination, we found the date as he said. The dollar had evidently lain a long time buried, being corroded and quite black on the side bearing the date, obscuring it, so that it was almost invisible.

“After a careful examination of the coin it was laid on the mantel piece in the room where he first made the announcement.

“W_{M.} S. W_HITE.

“W. T. T_HACH.”

“On the next morning, while I (White) was on the way with him to the railroad depot, when one and a half miles distant from the house, being asleep, he said to me: ‘White, the girl who was cleaning up the room, has taken your dollar and hid it under the old house in the yard, near the second pillar on the west side. If she does not move it, you may find it, on your return, by searching.’ When I got

back, I looked for it as he directed, but did not find it. I then asked the girl about it; but she denied knowing anything about it. I then told her, it made no difference whether she owned it or not; that she could not put it anywhere but I could find it. So the matter rested for two weeks, when Mr. Sanders returned to preach at his next appointment.

“On Sabbath night after preaching, having returned to his room, he fell asleep, and immediately said to me: ‘Yonder is your money. Why did you not get it, as I told you?’ I asked him where? He said: ‘under the old house.’ He got up at once and started for it, I following; when we got to the house, he stooped down by the pillar that he had mentioned, reached his hand under the house, and brought out the dollar, and handed it to me.

“WM. S. WHITE.”

HE MAKES A LITHIC DIAGNOSIS.

“STOCKTON, CALIFORNIA, June 26th, 1876.

“Dear Brother Mitchell:—Your letter is

at hand. I am too busy to write a full answer. Dr. Sanders, while in his trance at Doct. Thach's, spoke of a stone in my bladder, a thing I had long believed, but had *never mentioned*.

"The literary and practical quotations of the sleeping man impressed me as wonderful.

"Yours in Christ,

"B. W. McDONNOLD."

Rev. B. W. McDonnold, D.D., LL.D., was for a number of years the honored President of Cumberland University, Lebanon, Tennessee, and is an eminent minister of the gospel.

Letter from Lewis Metcalf, M. D.

HE TELLS OF A MAN "SPREEING" ON THE
SQUARE IN WINCHESTER.

"WINCHESTER, Tenn., July 17th, 1876.

"Rev. G. W. Mitchell: Dear Sir:—Mr. Campbell, of this place, tells me that you are collecting all well authenticated cases of such preternatural manifestations of Rev. — San-

ders as may be of interest to the public, and that you wish to know what I have seen of him.

“I never saw Mr. S. in his peculiar modes of mind but once. I think, in the year 1866, he was in this place at the house of N. Frizzell, Esq.

“I entered the room in which he was lying—or propped up in bed. As I entered he placed his hands to his head, (then with a thick folded bandage over his eyes,) and said: ‘*Pallida mors pulsat Equo pede pauperumque*,’—and stopped. I told him to finish the sentence, (I suppose a quotation from Horace,) but he said no more; but soon complained very much of his head and chest. He was then moved into another room, on another bed. I gave him a ladies’ album turned upside down. He with the bandage over his eyes, turned to look at the wall and remarked, ‘It is a pity for a man to throw himself away, as that man is doing; especially a man who can be of such use to society as he can.’

“He was asked of whom he was speaking? He replied, ‘The man down at the public square, drunk and making such a disturbance.’

“This was over two hundred yards from the square, and the drunken man was unheard by any of us present. It was about ten o’clock at night. Upon inquiry made by us, in regard to the person alluded to, we learned that a man of prominence and ability, who had served with distinction in the Confederate army, was on a spree at the time, on the square in Winchester.

“The above facts are about all that I know, of my own knowledge, in relation to Mr. Sanders. If you think they are of sufficient importance, you can make such use of them as you see fit. I was never in his company before nor since. Had no acquaintance with him, except from reputation. I always considered him a character to be studied by scientific men. I am glad that it is to be brought before the notice of the public with his consent.

“Very Respectfully,

“LEWIS METCALF.”

HE FINDS A NICKEL AT ESQ. MURRELL'S.

“ During a protracted meeting in Harmony congregation, about eight or nine miles from Winchester, Franklin County, Tenn., embracing the first Sabbath in November, 1872, I had the assistance of Rev. N. T. Power, and Rev. C. B. Sanders. I spent the night of the tenth or eleventh day in company with Brother Sanders at Brother Esquire Murrell's. Brother Sanders being much exhausted from the labors of the meeting, went into one of his sleeps at about ten or eleven o'clock, the family having gone to bed, except Miss Sue E. Murrell and Miss Clara H. Decherd. Brother Sanders was suffering with his head beyond description.

“ While the young ladies were trying to relieve his sufferings, he told them, some one had lost something out in the lot ; though of but little value, it ought to be cared for. I asked him what was lost ? He answered, ‘ A nickel.’

“ Having heard often of his finding things

in the dark, I requested him to go at once and get it.

“He immediately started; and at his request we all went with him. While on the way, a thin cloud was passing over the moon, and my faith not being strong enough to believe that he could find it in the dark, I requested him to return into the house; telling him that there was no nickel there. He replied, ‘I know it is not *here*, but it is in the lot.’ On entering the lot, he was walking very fast. I said to the ladies, ‘Let us keep close to him, so we can see him pick it up.’ With an effort we did so; and to our great astonishment, without seeming to look for it, he suddenly stopped and commenced stooping, with his arm extended; in the range of which with the light of the moon, I saw the nickel when his hand was six or seven inches from it. He picked it up, handed it to me, returned to the house, entered by the same door, and sat down on the same chair he left. On the next morn-

ing I found the distance to where we picked up the nickel was forty-nine steps."

HE GIVES THE HISTORY OF CAPTAIN BILLY
MURRELL.

"Captain Billy Murrell was one of the first elders of Harmony congregation of the Cumberland Presbyterian Church, and died a year or two after the war. I understand Brother Sanders had no acquaintance with him; and it is probable never saw him,—but he gave a better history of him than I could have done, though I had been intimately acquainted with him from his boyhood.

"JAS. CAMPBELL."

"Attested by

"SUE. E. MURRELL.

"CLARA H. DECHERD."

"Brother Sanders said and did many other things, as mysterious to us as finding the nickel, but this I suppose will be sufficient from me.

"JAS. CAMPBELL."

•

Rev. Mr. Campbell has long lived in Winchester, Tennessee ; is a minister of much experience, and is extensively and favorably known.

HE SHOOTS DR. THACH'S HAT IN THE NIGHT.

“ On one occasion while Rev. C. B. Sanders was living in Mooresville, I went to his house just across the street, and found him in that condition peculiar to himself.

“ He remarked to me that there was a large flock of wild turkeys roosting, about two miles distant, in the woods, and that, if he were there with a rifle, he could kill some of them. It was a starlight night. I told him that he could not see to kill them, as it was too dark. He said he could knock either one of their eyes out. I then told him that he could not hit my hat. He said if I would get a rifle he would convince me.

“ I went home, loaded my rifle, and carried it over to him. We then went about a hundred yards from the house, Mr. W. S. White being present. I left them standing, and went about

•

forty yards, and placed my hat against a stump. He fired, and the ball passed through the hat very near the centre.

“I took the gun and attempted to look through the sights, but could not see them at all.

“W. T. THACH.”

“I certify that the above statement is entirely correct.

“W. S. WHITE.”

HIS CAPACITY AS A “MARKSMAN.”

“One dark night in the fall of 1866, in the village of Meridianville, he remarked to me at his house, ‘There are some fine wild ducks in the big spring branch. Let’s go and shoot some of them.’

“He at once took his rifle and repaired to the spring, a distance of about three-fourths of a mile.

“When near the spring, to screen himself from the ducks, he stooped as he walked behind the fence. When he reached the desired point,

he took aim and fired. I asked him at once, what he had done? He replied, 'I have killed one duck.'

"The ducks must have been seventy-five yards from where he fired. The water was shaded by a thick cluster of trees, which made it so dark that I could not see the ducks, even when they flew up at the crack of the gun. We then went to the water and found sure enough that he had killed one of the ducks.

"W. S. WHITE."

MOORESVILLE, Ala., June 22d, 1876.

HE FINDS A DOLLAR BILL IN THE NIGHT AT
MOORESVILLE.

"MOORESVILLE, Ala., June 12th, 1876.

"Rev. G. W. Mitchell: My Dear Sir:—In reply to your inquiry with reference to Dr. C. B. Sanders, I take pleasure in stating the following facts:

"About six weeks ago, while in this place attending one of his regular appointments as our pastor, he spent Saturday night at our

home. He retired to his room about nine o'clock, P. M. We learned on the next morning, from the servant who attended his room, that his bed was unoccupied the night before : from which fact we were aware that he had spent an uncomfortable, and probably, a sleepless night. We requested Dr. Thach, our family physician, and Dr. Sanders' warm friend and careful nurse on very many previous occasions, to stay with him through the next night. Dr. Sanders had preached that night, and as usual after preaching, suffered intense pain in his head and lungs. His breathing at times seemed labored, and the opening of his skull, just over his forehead, was very marked. While in his unnatural sleep he said he saw a dollar bill ; describing it, and telling where it was. After some delay Dr. Thach and I procured candles and proceeded to follow Dr. Sanders to the place where he said the bill was, it being between a quarter and a half mile distant.

“He did not go very near the spot ; but marked off (with our assistance,) a plot of

ground, within the limits of which, he assured us we would find the bill. So we lighted our candles, and began our search; Dr. Sanders remaining at some distance from us during the entire time. The grass was out, and made it harder for us to find the bill. Dr. Thach first discovered it, and called me to see it, before moving it from the ground. Just as Dr. Sanders had told us, it was lying near the road and folded; and answered his description otherwise.

“I had always been partially skeptical in regard to the many strange things of this kind it was said he had done; while I never doubted the sincerity, nor warm, devotional, Christian spirit of this unfortunate, afflicted child of God. On this occasion I was fully convinced that he, by some mysterious means, was given the capacity to see objects in the distance, and in the dark; and things invisible to the eye of any man, not unnaturally gifted, or strangely afflicted

“I take pleasure in saying there was no

reason, in the above case, to doubt the genuineness of that discovery ; or to attribute to Dr. Sanders the slightest insincerity.

“ Very truly and respectfully,

“ F. H. PEEBLES.”

HE SEES A MAN DROP A COIN FROM THE CAR AS
IT WAS PASSING.

“ In the town of Tullahoma, Moore County, Tennessee, at about half past eleven o'clock, p. m., while in Mr. M. H. Crosno's house, we having just returned together from religious services at church, Rev. C. B. Sanders being one of the company, and in one of his nervous sleeps, as the passenger train for Chattanooga was passing by, Dr. Sanders commenced describing to Dr. Cowan the physical condition of a gentleman passenger, who, he said, was suffering with a disease of the heart ; when he suddenly changed the subject of conversation, by remarking, ‘ There ! that man dropped a silver coin.’ When asked who, he said, ‘ A man on the platform of the car, wearing a cap.’

He was asked what sort of a coin, he said, 'It is a well worn silver coin, with an advertisement on one side. There it lies with the advertisement up.'

"He was asked where the man was from ?

"He replied, 'From a paper in his pocket, he is from New York.'

"Some one proposed to him to go and get it.

"He said he would go with us, and designate certain limits, where we might search, and find it.

"It was a moonless night. We took a lantern and followed him to the railroad track, two blocks distant. He stopped when about forty feet from the track, and designated a space along the track of thirty or forty feet in extent, and said : ' Within that space, on the near side, and close to the track, you will find it.'

"The search was commenced, and in a short time Dr. Cowan said ; '*Here it is.*'

"We all examined it, before it was picked up, and it was, as Dr. Sanders had described,

lying with the side, on which was the advertisement, uppermost.

“This coin is worn smooth, and seems to be an old fashioned Spanish quarter of a dollar. On one side, in Roman letters is the following.

Jas. S. Bradley,
Gilder & Frame
Maker,
154 Wm. St. N. Y.
Cheapest in the City.

“In the last line, the first letter ‘C,’ and the last, ‘Y,’ are only partly visible for want of room.

“We whose names are hereunto subscribed, certify that we were present and witnessed all the above mentioned facts, and that the foregoing statements are true in every particular.

“M. H. CROSNO.

“J. B. COWAN, M.D.

“MRS. L. J. CROSNO.

“J. M. COWAN.”

“I hereby certify that on the 17th of April, above written, I was in company with Rev. C. B. Sanders during most of the afternoon, and

remained in company with him continuously from the middle of the afternoon until after the incident above mentioned ; and that I know, to my certain knowledge, that he had not been near the place at which the coin was found.

“ And I have no hesitancy in saying, from my knowledge of his character as a Christian gentleman, founded on personal acquaintance, and reputation maintained for many years of *purity* of life, among the best men of the country, that he could not be induced to practice a deception. I do not feel that this statement will be of service to Dr. Sanders among those who know him ; but I feel like adding my testimony to the *truth*, so that the *truth* may be established by many witnesses.

“ J. B. COWAN, M.D.”

In closing this chapter we would add that the cases reported therein, so varied in their incidents, yet all illustrating the same general facts, i. e., the preternatural powers of ‘the sleeping preacher,’ or ‘ $X + Y = Z$,’ are many of

them of such a nature, and so fully attested, that they need no further comment or explanation. The witnesses in chief, or corroborating, are all of the most reliable character, and some of great eminence and extensive reputation, and in general past the meridian of life.

I addressed a note of inquiry to Mr. Bradley about the coin found in Tullahoma. In reply I received the following, dated June 14th, 1876 :

“ Dear Sir :—The coin you write of was issued by us, about twenty years ago, as a token for twenty-five cents, I believe ; and it therefore would be utterly impossible to trace the owner in this instance

“ Yours, etc.,

“ J. S. BRADLEY.

No. 7 Liberty St., New York.”

Should the individual who lost the coin see this, I respectfully request him to address me at this place, Athens, Ala.

“ REV. G. W. MITCHELL.”

CHAPTER VII.

Officers of Ewing Chapel.—Testimony of Character.—
Conversation Reported.—Gold Coin found in Mays-
ville.—Mrs. Smith Scalded.—A Sermon Reported.—
Dr. Ross' Statement.—Reflections by Rev. H. R.
Smith.— $X + Y = Z$ gives Notice of his Departure.—
His Valedictory.—Various Opinions of the Cause and
Nature of his Phenomena.—Opinion of $X + Y = Z$.—
His Illustrations.—Sanders' Experience since $X + Y$
 $= Z$ left.—The Close.

TESTIMONIAL OF CHARACTER BY OFFICERS OF EWING CHAPEL CHURCH.

“MAYSVILLE, Ala., April 3d, 1876.

“To all whom it may concern.

“We, whose names are hereunto subscribed,
being elders and deacons of Ewing Chapel con-
gregation of the Cumberland Presbyterian
Church in this place, certify :

“1st. That we are intimately acquainted
with Rev. C. B. Sanders (widely known as the

‘Sleeping Preacher,’) and that he is, and for the past seven years has been the pastor of our church.

“2d. That we have entire confidence in his integrity, veracity, and piety.

“3d. That his ministerial labors among us have been greatly blessed in the salvation of many souls; and the increase of the church in members and piety. That in view of these facts, though he has at different times, proposed to be released from his connection with us, as our pastor, we have steadily declined giving our consent.

“4th. That he is highly respected by our community, and tenderly loved by our congregation.

“And lastly; That he has resided in our midst now for six years.

“*Elders.*—J. S. BLAIR, M. D.

“L. F. LAMBERSON,

“A. F. BLAIR, M. D.

“B. F. LAWLER.

“*Deacons.*—J. F. MORROW,

“S. W. SANFORD.”

HE RECORDS A CONVERSATION AT A DISTANCE OF
ABOUT SEVENTY-FIVE MILES.

“MAYSVILLE, Ala., April 3d, 1876.

“We, whose names are hereunto subscribed, certify that, on the 18th of January, at about nine to ten o'clock, P. M., we, in company with some other gentlemen, were engaged in a private and confidential conversation, on Shoal Creek, in Lauderdale County, Ala. On our return home during the next week, Rev. C. B. Sanders informed us that he had a written copy (by $X+Y=Z$,) of that special conversation; which we found to be true, stating the time, the place, the topics, and the individuals who were engaged in it. And we feel sure that none of our company did in any way communicate the facts to Rev. C. B. Sanders; nor could they have done it, there being no opportunity, even if they had been so disposed.

“L. F. LAMBERSON.

“A. F. BLAIR.

“JOHN LAWLER.”

"I certify that Mr. Sanders was at home, in Maysville, Madison County, Ala., on the night of the 18th of January, 1876.

"B. F. LAWLER."

"I add that I was at Maysville from Friday the 14th to Friday the 21st of January, 1876, and spent Tuesday night, the 18th of that month, at Mr. Sanders' house. That he was asleep, and engaged most of the time in writing, until between ten and eleven o'clock that night, and he and I were together day and night continuously from that time, until the 24th day of the month."

The above reported conversation took place in a room in the residence of Mrs. Munn, living about eight miles northeast from Florence, Lauderdale County, Ala., and about seventy-five miles distant from Maysville. The gentlemen engaged in the conversation were members of a chartered mining company, and were there prospecting for minerals. And in that conversation talked mainly about

Mr. Sanders' capacity to find minerals or other things.

G. W. MITCHELL."

HE TELLS WHERE A GOLD COIN IS, IN THE
NIGHT, IN MAYSVILLE.

"On the night of the 3d of April, 1876, I was sitting with Mr. Sanders and his family in his own house, in Maysville. He was suffering considerably, as was peculiar to him, when he fell into one of his nervous sleeps. He wrote a note, folded and directed it to Mr. B. F. Lawler, a near neighbor, and handed it to me, with the request that I should deliver it to Mr. L. Accompanied by his son Willie, a twelve year old lad, I gave it to Mr. L. at his own house. In a few minutes he, his wife and Miss Lou. Daniel went with me to Mr. Sanders'. When we got there, he was writing, and so continued for one hour or more ; and after repeated trials we could not arrest his attention. Between nine and ten o'clock, he suddenly turned, and looking behind him said : 'I see a two and a

half dollar piece of gold lying in the road near Mr. Daniel's.' After some conversation in reference to getting it, he went with Mr. Lawler and myself, to the place, and designated a space of about thirty steps along the road, and from the wagon rut, near the centre, to the right hand side of the lane, a strip of ground about twelve feet wide, as the limits, within which he said: 'It is lying on the surface easily to be seen.' Beyond this he would give us no further instructions, as he said: 'I wish to teach you an important lesson.'

"It was a low place in the lane, and the ground, though soft from recent rains, was not muddy. The moon was shining, and with no other light, for awhile we made search; but without success. We then procured candles, and after searching some time, Mr. William Stuart and Capt. Jas. E. Daniel, who lived near the place, came and joined in the search. Mr. Sanders remained near us, (but did not come on the designated plot,) until the parties last named joined the search, when he returned

home. Our search was very diligent, and as we then thought, quite thorough, until about half past eleven o'clock, when all but Esquire Stewart retired, to await the light of the ensuing morning.

“When Mr. Lawler and I got back to Mr. Sanders’, we found him there with the ladies, whom he was entertaining with remarks about the movements we were making in our search. They said he laughed heartily, while speaking of ‘that fat fellow crawling on his knees.’ (Mr. Lawler was a fleshy man, and did, for some time, crawl on his knees.) Addressing Lawler and me, after our return, he expressed his regret that we did not find it.

“He then described to us the coin, saying; ‘One side is partially defaced, the other has what is recognized by this whole government as its sign. When you commenced the search the bright side was up. The soles of your boots have been on it three times, once it was struck with the toe of the boot and turned over. And last, it was touched with the very

edge of the sole, and is not lying flat, but slanting;’ (showing the slope with his hand,) ‘In the morning you can find it, if you will continue the search. I will wait on you until eight o’clock to find it, and if you do not succeed, I will then get it myself.’ He then repeatedly affirmed, in the most emphatic manner, that it was still there on the top of the ground.

“Before he retired for the night, which was about a quarter past twelve o’clock, he made other remarkable communications about things that may yet be developed. During all this time, until he retired, he was in his state of sleep.

“April 4th. The sun rose bright, and with its early rays, I was again on the ground to renew the search. In a few minutes Captain Daniel, accompanied by Mr. Tipton, arrived. Without delay we started to pass over the before-defined limits; and having proceeded about half the space, Captain Daniel said: ‘*Here it is.*’ I instantly said, ‘don’t touch it.’ This I said that we all might have the opportunity of

seeing it as it lay; and note how far, if at all, the statements made the previous night by Mr. Sanders, were verified.

“This circumstance I think was fortunate, for the satisfaction of the reader, as well as ourselves. For we found the coin lying just at the toe of a boot track, with the near edge partly pressed down by the sole, leaving it at an angle of about forty-five degrees, with its defaced side almost entirely exposed: and there were three tracks, clearly marked, on the spot where it lay. When it was removed we found the defacement was caused by solder, as it evidently had been converted into a breast-pin, the attachments having been broken off. On the bright side was the great American eagle.

“G. W. MITCHELL.”

“We certify that all the above statements, connecting us with the search, the finding, and the description of said two and half dollar coin of gold, are true in every particular; with the additional fact, that, when we arrived at the

place of search that morning, Mr. Mitchell related to us, before we commenced hunting, the statements Mr. Sanders made on the previous night, in reference to the coin having been tramped upon, turned over, the defaced side turned up, etc., as above recorded.

“JAMES E. DANIEL.

“B. S. TIPTON.”

April 4th, 1876.

“I certify, that all the foregoing statements in reference to the gold coin, in which I am represented as being present, and hearing, seeing, and acting, are true.

“B. F. LAWLER.”

April 4th, 1876.

“We certify that we went with Mr. Mitchell on the night of the 3d of April, 1876, to Mr. Sanders’, and remained there until he retired to his room just after midnight, and witnessed all he said and did while he was in the house, as above stated, both before he left in company with Mr. Lawler and Mr. Mitchell, and after he

returned, and that all that is related above, as having occurred in his house, after we got there, until he retired, is entirely correct.

“MRS. M. A. LAWLER.

“MISS M. L. DANIEL.

April 4th, 1876.

“MOORESVILLE, Ala., July 28th, 1876.

“On Sabbath night, the 23d of January, 1876, Dr. Sanders having preached, returned to my house to lodge.

“And while we were engaged in a social conversation at our fireside, there being present Mr. Wm. S. White, his wife and Rev. G. W. Mitchell, Mr. Sanders was in a nervous sleep. He had been engaged for some time in writing, when suddenly he stopped and said that Mrs. Smith, wife of Rev. H. R. Smith, had met with a serious misfortune, and was badly burned; that she was carrying a vessel of hot water, stumbled and fell, and scalded her arm.

“When asked where she was, said: ‘At Montgomery Switch, Washington County, Virginia.’

“W. T. THACH.”

“We certify that the above statement by Dr. Thach is true in every particular.

“W^M. S. WHITE.

“G. W. MITCHELL.”

“Presbyterian Manse, Montgomery,
Washington Co., Va., August 9th, 1876.

“The statement made by Rev. C. B. Sanders to Dr. Thach in regard to the accident mentioned is strictly true.

“Late in the afternoon of *Sunday*, the sixteenth day of January last, when passing through a room adjoining our dining-room, carrying a vessel of boiling-hot water, my wife tripped upon the carpet, stumbled and fell to the floor, severely scalding her arm. So severe was the burn that she was for six weeks unable to use that arm. During that interval, before her recovery from the effects of the burn, I received a letter from Rev. G. W. Mitchell, mentioning the statement Dr. Sanders had made, at the house of Dr. Thach, concerning the accident, and inquiring after Mrs. Smith's condition.

“There had been no communication between

Dr. Sanders and my family in the meantime by which he could possibly have been informed of the occurrence. Neither is there any reason to suppose that he received information concerning it from any other person. There is not to my knowledge an acquaintance of his, nor a person who had at that time any knowledge, connection, or correspondence with any one in all his region of country.

“ H. R. SMITH.”

“ We attest the correctness of the above statement in every particular.

“ MRS. H. R. SMITH.

“ MISS LILLIAS P. SMITH.

“ MISS ELIZA B. SMITH.

“ MR. A. M. SMITH.”

HE REPORTS DR. ROSS' SERMON.

“ In the spring of 1874, Dr. Sanders was spending a few days in my family at Huntsville, Ala. A protracted meeting was at the time in progress in the Cumberland Presbyterian Church, of which Dr. G. T. Stainback was

pastor in charge. Ministers of different denominations were preaching by turns. Dr. Sanders had frequently expressed a desire to hear Dr. F. A. Ross, then pastor of the Presbyterian church in H., who was expected to preach again during that week.

“Anticipating the approach of one of those peculiar abnormal spells, or nervous sleeps, to which he had been for many years subject, Brother Sanders left my house on *Tuesday* for home. On Wednesday night during the absence of Brother Sanders, Dr. Ross did preach from these words, ‘Come now and let us reason together saith the Lord. Isa. 1st: 18th.’ On the following day (Thursday,) Dr. Sanders returned to my house refreshed and strengthened by rest. Entering the house, I expressed to him my regret at his absence from the meeting the night preceding, inasmuch as Dr. Ross had preached. ‘O,’ Dr. Sanders at once replied, ‘I have that sermon, I enjoyed it all.’

“Then you have seen Dr. Stainback on

your way from the cars. He has given it to you.' 'No,' he replied, 'I came directly from the train.'

" 'Well,' said I, 'Give me the subject and thought of the sermon.'

" The sermon was peculiar ; particularly the introductory part. It was an appeal (1st) to the young men in regard to visiting liquor saloons on the Sabbath day,—to desist from this practice. (2d) To saloon keepers. (3d) To the Aldermen of the city. (4th) To the Mayor to enforce the law upon this subject.

" When we were seated Dr. Sanders proceeded to give me Dr. Ross' full name, which he had not known until upon reading his report of the sermon, which he had himself prefaced with the name written in full.

" He then gave me, in their proper order, the text—subject—divisions—and leading thoughts of the entire sermon, precisely as I had heard them on the night before. They were promptly given, without hesitation or mistake, every interrogatory as propounded to the several parties by the preacher

“The night before, in his condition of nervous sleep, he called for pen, ink and paper, and seated at the table, seemed intent upon his writing for more than an hour. It was about the hour, when in progress of the services the sermon was delivered. Next morning when informed by his wife of his absorbing interest in something he had written during his sleep, upon his referring to the paper, carefully laid away when finished, there was the sermon preached by Dr. Ross at Huntsville, twelve miles away.

“It was impossible that Dr. Sanders should have been informed of it by any one. It was preached at night while he slept. He left home next morning and came directly to my house and gave me all the substance of the sermon.

“There is no room for doubt in respect to incidents of this character, of which many more might be given. Such is the reputation Dr. Sanders has ever sustained, among all who have known him, for strict veracity, and for unswerving firmness and integrity: as an uncomprom-

ising enemy to all forms of evil, and a firm friend to all good:—not one who knows him can entertain a doubt of the entire truthfulness of his statements, however strange and inexplicable they may appear. All would bear cheerful testimony to his fidelity in every relation, and to the purity of his character, as a christian and a minister of the gospel.

“It has been my privilege to enjoy an acquaintance of several years with Dr. Sanders. I have often mingled with him in the intercourses of social life; have been with him around his own fireside and family altar, and in the homes of his people; have shared with him the labors and the rewards of the ministry. We have rejoiced together over souls converted through his instrumentality and in answer to his importunate prayers. And I can truly say, no brother has ever more entirely won my confidence and affection. No one to-day is held in more dear esteem. For me to doubt his sincerity and truthfulness would be to give up all my confidence in man, and all faith in the

influence of Divine grace upon the hearts and lives of men.

“H. R. SMITH.”

Presbyterian Manse, Montgomery,
Washington Co., Va., 9th August, 1876.

DR. ROSS' STATEMENT CORROBORATING REV. H
R. SMITH

“HUNTSVILLE, Ala., August 17th, 1876.

“REV. G. W. MITCHELL, Athens, Ala.—
Dear Sir:—I had frequently heard, through
Rev. M. B. DeWitt of the Cumberland Presby-
terian Church, singular facts touching the state
of mind into which the Rev. C. B. Sanders
goes from time to time. I knew Mr. Sanders
slightly; but never spoke to him of these
states, inasmuch as he dislikes introducing
the subject, save to special friends. But as I
told you recently, he informed a friend of mine
(Rev. Henry R. Smith, now residing not far
from Bristol, Tenn.,) that on a certain night,
when I made a temperance address, in the
Cumberland Presbyterian Church, Huntsville,

Ala., he (Sanders) being at home, and in one of his strange conditions, did in that state write the text and the train of thought in that address, which he made known to Mr. Smith, who was present, and heard my remarks, and vouched for the correctness of Sanders' rendering.

"I should, under any circumstances, have highly regarded a communication from Brother Smith; but this had the more weight, because (not more remarkable than things of the same sort related by Rev. Mr. DeWitt) *from his own personal knowledge*.

"I have only to add that I never attended a *spiritual* revelation of any kind; and never will be present at such exhibition.

"I give you this fact as given to me by my friend, Mr. Smith; and this allusion to what my friend Mr. DeWitt has related.

"To a certain extent, along this road of the seemingly supernatural, there may be explanation—but beyond *that extent* there are influences which bring the whole subject under the forbiddings of the Bible. I think however, Mr.

Sanders' case is free from any imposture. From all I have heard of him, I esteem him a Christian gentleman. I remain in the gospel,

“Yours truly,

“F. A. Ross.”

Rev. F. A. Ross, D. D., is a minister of the Presbyterian Church, of national reputation as an author and theologian.

AUTHOR.

REFLECTIONS BY REV H. R. SMITH ON “ $x + y = z$.”

“MONTGOMERY, Va. August 11th, 1876.

“Dear Brother MITCHELL:—I mailed to your address on the 9th inst. statements as requested. Hope they will reach you in time and prove satisfactory. Do not think my expressions of confidence in and affection for Brother Sanders too strong. *I feel it all, and even more.* We shall ever cherish most tender and pleasing remembrance of him.

“When reflecting as I have often done upon these strange and mysterious phenomena, which seem to give us a glimpse of the hidden

or *reserved* power of the human mind, I am impressed with a sense of its almost infinite capacities. In the light of these wonderful developments, who of us can estimate, or even conceive of the soul's capacity for expansion and advancement in the future? Without a *single faculty added*; with these *hidden powers* of which a transient vision is thus occasionally given us, what results may not be attained in another life? What developments and elevation when the mere *native powers* of the soul shall no longer be constrained by the infirmities of the body?

“We can see that the tendency of these now is to expand and ascend above all limits, and they point to realms and heights yet unattained. Cases like this, abnormal, we may call them, suggest an unrevealed power of mind perfectly amazing,—yet pleasing to contemplate. Here the mind, by an exertion of its own power, supersedes the action of the body in which it is tabernacled and acts. It seems to be intensely stimulated beyond what is ordinary and natural.

“Is it by a power developed in itself, or by some force from above descending upon it? Who can tell? What can we know?”

“Truly we may say of this, as of all other works and ways of God; ‘How small a portion do we know?’

“We can only wonder and adore, believing He who constituted the human soul, made it for indefinite expansion and development, when freed from the restraints of matter, made it for happiness and for glory; a perpetual witness for himself—to his goodness and power.

“Fraternally in the best of bonds,

“H. R. SMITH.”

It will be remembered that all the written productions of Dr. Sanders, in his peculiar mental states, are signed, never “C. B. Sanders,” but *always* and in every instance, “ $X + Y = Z$.” And though he has written many communications to Rev. C. B. Sanders, in no instance has he so addressed him, but invariably the address is “To MY CASKET.”

In all such communications he addresses him as a companion and friend, in whom he has the deepest interest, and for whom he has the warmest and most constant affection: and always advises, directs, instructs, encourages, and comforts him in the most unhesitating and confident manner: as if fully assured of the propriety and truth of all he imparts to him.

Among the many communications of this character, and perhaps the most remarkable of all, I furnish the two following: the first of which $X + Y = Z$, and the last Dr. Sanders, at my request, furnished me for these pages.

The first was shown me by Dr. Sanders, first on the morning of the 24th February, on the seventh day after it bears date. In a few days after this I was present when he handed it to Dr. Thach to read. Also I was present during the first week in March, 1876, when he handed it to Rev. G. T. Stainback, D.D., pastor of the First Cumberland Presbyterian Church of Memphis, while we were crossing the Mississippi River, on the steam ferry boat. Also

when Rev. M. B. DeWitt of Nashville read it about the last of the next month (April) at his own residence.

X+Y=Z, TO HIS CASKET CONCERNING HIS DE-
PARTURE.

“Seventeenth day, 2d month, 19th century,

A. L. 5876, A. D. 1876, 1 P. M.

“To my *Casket* this message comes greeting. Having so often of late witnessed your groaning with such earnestness to be freed from what seems to you a burden, not that you would be unclothed but clothed upon, these words I now write unto thee in the Lord Jesus.

“I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, *Preach the word*; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itch-

ing ears, and they turn away their ears from the truth, and shall be turned unto fables. But watch *thou* in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. 2 Tim. iv., 1-6.

“Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. 1st Tim. iv; 13-16.

“I beseech you the rather to do this, that *I may be restored to you the sooner.*”

“Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect

in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

“ $X + Y = Z$.”

“In token of your willingness, and obedience to all the above scriptural and spiritual requirements, you will place your own name to this, witnessed by your wife, Dr. Thach, and Rev. G. W. Mitchell, who will covenant to pray with, and for you, that success may be given you of the Lord; and that *temporal* and *spiritual support* be given you in this great work.

“ $X + Y = Z$.”

“Casket Name.

C. B. SANDERS.

“Witness Name.

MRS. C. B. SANDERS.

“Witness Name.

W. T. THACH, M. D.

“Witness Name.

G. W. MITCHELL.”

“And the rest will I set in order when I come.

$X + Y = Z$.”

X + Y = Z'S VALEDICTORY TO HIS CASKET.

"CONCLUSION."

"After twenty-two years of labor and suffering in and through the person of my Casket, and for many years of that time both a mystery and reproach to others, I now come to the end of my first engagement; and will here leave off, in part, the work until my second and last coming, at which time I will reappear to finish up the great work for which I was intended (D.V.).

"My Casket, I now come to address you, personally, before I depart. You have been to me greatly a submissive servant, in suffering, in contempt, in wonder, in reproach, by night and by day, from year to year past. You can never fully see all you have passed in this life until you see the life to come, when then you

stand ready to fall back to dust, whence you came ; and I leave you forever. I have given you many valuable lessons, and prevented you from many difficulties and sorrows. I have shown you many friends, and many foes ; what their strength and how to treat them. Together we have dwelt in peace and safety ; but at your request, I leave you for a time. Till I come your *head* will *remain* the *seat* of *great pain* ; and at times to you *almost unbearable*. But be *humble*, and also *patient*. And amid the sympathy of friends, may God help you to be submissive.

“Your entire body will be, of *necessity*, the dwelling place of powerful *electric force* ; but this will help to keep you up, and make you useful in many ways to others.

“*My books and papers* I leave in *your charge* : but these you are, on *no account*, to *exhibit till I come*. *In this be faithful*. *Give earnest heed*.

“Examine the sick of body, and by reference to my books, give relief when you can.

“Examine the sick of soul, and, by aid of the truth, give relief to them if possible.

“You will often and sadly miss me, when I am gone, but you cannot realize it now.

“My former ‘charge’ I leave with you; and would say; Fill up the measure thereof that I may return to you the sooner.

“With Heaven’s benediction I will now bid you adieu.

“ $X + Y = Z$.”

“5th day, 5th mo. A. D. 1876, 4 o’clock 8 min. A. M.”

Various opinions have been entertained and expressed in regard to these wonderful developments in the history of Mr. Sanders; some regarding them all as humbuggery; some, as real, but the result of animal magnetism or mesmerism; some, that of somnambulism, or clairvoyance; and others the manifestations of spiritualism, or rather spiritism. Some of the latter class have said that Mr. Sanders would be a first rate medium, if he would

suffer himself to be developed. And some of them, as we have learned, have solicited him to consent to do so, and have manifested chagrin, because he has always utterly refused to give any countenance whatever to the pretensions of these "mediums."

Others have looked at the case in a scientific way, and have concluded that his physical sufferings were the immediate and sole cause of his mental phenomena; and if he were relieved of the former, the latter would entirely disappear. In this view of the subject, some physicians did diagnose the case and treat it until convinced of their mistake by the result.

It will, no doubt, be a matter of interest to all to know whether $X + Y = Z$ has himself given any deliverances on these various opinions; and in regard to the true solution of the whole case. Fortunately I have been furnished, since I commenced this work, the following extract from some of his dissertations.

"My peculiar developments will not be ex-

plained from a scientific stand-point, at least so long as it is assumed that my physical sufferings are the cause of my mental phenomena. The solution may be sought successfully, only from a theological and scriptural stand-point. I am no spiritist nor clairvoyant; neither am I the subject of mesmerism or animal-magnetism. But I am a 'vessel of mercy' whom the Lord hath chosen to this end. And I will in after days explain the difference between these terms and the office I fill.

" $X + Y = Z$."

Alluding to Paul's "visions and revelations of the Lord," in which "he was caught up to the third heaven, . . . into Paradise, and heard unspeakable words which it is not lawful for a man to utter," he has expressed himself, that from the nature of the case, it was impossible for him to give such explanation to men in the flesh, in a normal condition, that they could comprehend, so as to understand the true nature of his phenomena. The flesh in its normal state so clouds the intellect, obstructs the

powers of the spirit and obscures its vision, that it ever will fail (until the earthly tabernacle is so modified or put aside as to enable it,) to comprehend or grasp the full idea of his experiences.

With regard to the abnormal exercises of his mental powers in seeing, etc., he has said ; if you could see it, it may be imperfectly at least illustrated by the magnetic telegraph. Suppose arrangements are completed to transmit a message on this line extending fifty miles, when the operator manipulates his keys the message almost instantly is correctly recognized at the receiving office. Extend the line five hundred or five thousand miles, and the result is still the same ;—so he says, his spirit does not leave the body and actually go to distant localities to get its cognitions pertaining to said localities ; but extends its scope of vision etc., and its cognitions are as certain as when it takes notice of things at hand.

Again, alluding to a fact of frequent occurrence, in the dying moments of some Christians ;

that is their saying they see things, (spirits of departed friends, angels, etc.) invisible, and hear sounds (songs and messages) inaudible to loved ones who attend the scene; he says that their statements are literally true; they do see, and do hear all that they affirm. And that this takes place when the body or its organs of sense are so modified by approaching or inceptive dissolution, as to remove the obstruction they naturally interpose to the spirit's cognitions of the supernatural. That when he is the subject of these phenomena, "his casket" is similarly affected. The veil is so withdrawn that, at its will, in submission to the Lord, his spirit exercises its powers in what is called a "preternatural way." Again that his vision is always, in this state, in direct lines, and in every direction, like the rays of light emanating from the sun. That his head is, as it were, full of windows, so that he can see objects in any direction without changing the position of his head; yet he sees with more facility through his natural organs of sight. And as hundreds

of persons have seen him, when talking, reading or writing, all at once turn, and with fixed gaze look in another direction,—often right behind him,—and tell what arrested his attention,—speaking of some distant, or at least unseen, object by all but himself.

$X + Y = Z$ announced that he took his leave of his “Casket” on the fifth of May, 1876, and that after a lapse of time, not definitely stated, (at least it has not been communicated to me,) he will return again to finish his work. Since that particular time, until this present, September 11th, a period of more than four months, Mr. Sanders has not, as he or any one else knows, been the subject of one of his peculiar sleeps, even in the slightest degree. As he was notified in that valedictory, he has had some paroxysms of severe suffering in his head, attended with some trouble in his chest: but aside from this, he is as other healthy men in body and mind. For a time after the change took place, he was evidently greatly impressed with his new condition. Much of his time

he was absorbed apparently in deep and serious thought—seemed lonely—if not sometimes melancholy. But after a time, he reacted and became quite cheerful; and since, says he enjoys himself, in this new condition, very much. His general health is excellent, his appetite uniformly good, he sleeps soundly (when not nervously excited from labor) and as much as others. On one occasion recently upon awaking, he was conscious of having dreamed; the only instance for more than twenty-two years, even from the incipency of his peculiar spells. He is devoting his time exclusively to his labors in the ministry.

I now close this volume. I sincerely pray that God may bless its mission in the world. That its facts may be properly examined, and that they may lead to just conclusions. Then the world will be benefited, and God glorified.

THE AUTHOR.

ATHENS, Ala., Sept. 11th, 1876.



